

THE MISSIONARY HERALD.

VOL. XXIV.

FEBRUARY, 1828.

No. 2.

SUMMARY VIEW OF PROTESTANT MISSIONS.

(Continued from p. 15.)

THE last number contained a survey of those missions among the heathen, which are supported by the American churches, together with a brief view of evangelical operations of a domestic nature. The survey will now be continued, on a plan which seems best adapted to combine fulness and clearness with brevity; and the reader will observe, that reference is made to the missions reviewed in the last number, whenever that is necessary to a complete statement under the several geographical heads.—The more interesting facts in the religious intelligence which has been received the past year, will be brought together at the close of the survey.

EUROPE.

RELIGIOUS DENOMINATIONS IN EUROPE.

THE following estimate of the religious denominations in Europe, said to be compiled from official documents, is extracted from a work recently published in France.

England and Wales, Scotland,	Chh. of England, Dissenters, Presbyterians, Other sects,	6,000,000 3,000,000 1,500,000 500,000
Ireland,	Chh. of England, Catholics, Methodists, &c.	900,000 5,500,000 300,000 300,000
Spain, Portugal, Austria,	Catholics,	11,600,000 3,173,300 14,000,000
Hungary,	Protestants, Catholics, Greeks, Calvinists, Lutherans, &c.	2,000,000 4,200,000 3,646,000 6,700,000 6,750,000
German Confederation,	Catholics, Protestants,	3,500,000 1,500,000
Low Countries,	Catholics, Protestants,	1,500,000 6,000,000
Prussia,	Catholics, Lutherans, Calvinists, &c.	4,500,000 1,000,000 1,167,000 580,000
Switzerland,	Catholics, Lutherans,	3,550,000 1,700,000
Sweden and Norway,	Catholics,	20,210,000
Denmark,	Catholics,	30,855,428
Italy,	Calvinists, Lutherans, Jews,	659,000 280,000 51,000
France,	Greek church, Catholics, Protestants,	59,000,000 8,000,000 2,500,000
Russia in Europe,	Mahomedans, Mahomedans, Christians,	1,704,000 7,500,000 2,500,000
Turkey in Europe,		

Total. 206,595,728

Of the above, 112,878,428 are Roman Catholics, and upwards of 40,000,000 are members of the Greek church.—The Methodists in England are stated at p. 57 of vol. xxiii, to be 231,000; and in Ireland, not to exceed 22,600. The number of Baptist churches in England is estimated to be nearly 900, of which seven-eighths are Calvinistic: the increase during the last 26 years was 309.

PRINCIPAL BENEVOLENT SOCIETIES.

The income of the Societies is given for the year ending in 1827, except where there is notice to the contrary.

In Great Britain.

	Income.
British and Foreign Bible Society,	£356,690 00
Naval and Military Bible Society,	21,613 00
Merchant Seamen's Bible Society,	2,510 00
Religious Tract Society,	56,183 00
Church Missionary Society,	204,820 00
Wesleyan Missionary Society,	201,593 00
London Missionary Society,	166,283 00
London Jews Society,	64,286 00
United Brethren,	45,335 00
Baptist Missionary Society, for 1826,	46,800 00
Scottish Missionary Society,	26,520 00
Glasgow Missionary Society, for 1826,	4,460 00
Society for prop. the Gospel, for 1825,	142,293 00
Continental Society, in 1826,	11,946 00
Society for prom. Christian Knowledge,	290,223 00
Hybernian Society,	32,940 00
Irish Society of London,	3,376 00
Home Missionary Society,	
British and Foreign School Society,	8,380 00
Newfoundland School Society,	9,416 00
Sunday School Union,	20,820 00
Port of London and Bethel Union,	1,670 00
African Institution, in 1826,	2,456 00
Society for Conversion of Negro slaves, 1823,	13,630 00

Carried forward, 1,732,087 00

Brought forward,	\$1,732,957 00
Anti-slavery Society,	
Prison Discipline Society,	
Language Institution,	2,700 00
French and Spanish Translation Society,	2,356 00

Receipts of the above Societies, \$1,737,123 00

On the Continent.

German Missionary Society,	
Netherlands Missionary Society,	
Protestant Bible Society of Paris,	\$12,055 00
Religious Tract Society of Paris,	1,000 00
Evangelical Missionary Society of Paris,	6,527 00

Not having the means of exhibiting the receipts of Bible Societies on the continent, except those which are mentioned above, an enumeration of them will not be attempted. They are found in Netherlands, Germany, Prussia, Denmark, Sweden, Norway.

It is presumed, that upwards of 700,000 dollars of the receipts of Missionary Societies in Great Britain, mentioned in the above table, were expended on account of missions to the heathen.

The remarks of the Rev. Pastor Diodati before the Bible Society of Geneva, in Switzerland, which were inserted in the last volume, p. 219, are worthy of being republished here. Speaking of the present religious state of Europe, he says—

"An excitement respecting religion is manifested so spontaneously throughout Europe, that it appears as if inspired by an unseen power. It now shakes the civilized world. Society is so surrounded with it, so filled in every part, that it seems impossible to appear ignorant of it. And do not think, gentlemen, that I speak only of that external movement, which is presented to our eyes by obvious facts, which is seen in the multitude of Christian societies, institutions, sects, and different associations, of which the interests of religion are the object, and which have often been considered the cause of the religious revival which characterizes our age, whilst they are only one of its numerous consequences. A vague unbusiness has insinuated itself into all classes of society, and has disclosed a secret need which was felt of some operative religion; and this feeling of need has since shown itself more decidedly in a multitude of forms. Materialism and sensuality, by which men have endeavored to wither and debase the soul, have ended in only making them feel more painfully the vanity of all which they proposed to man to amuse his life and interest his heart. Great calamities have made them seek a refuge which they had in vain looked for on earth. Man has at length felt that he cannot be satisfied without God, and he is now seeking after Him. Moreover, when religious opinions have been exhibited, with what eagerness have they been seized upon; with what rapidity have they circulated; how universally have they been the subject of conversation; to what animated discussions have they given rise; how have they occupied all thinking minds; and at length, how have they become a social interest! Philosophic independence itself is found, as it were, surrounded with this influence, and seems carried away by this general movement of minds."

MISSIONS.

The missions to be noticed in Europe, and in general in countries around the Mediterranean, are to people bearing the Christian

name, but greatly degenerated, in respect to Christian knowledge and practice, from the standard of their forefathers.—And it will be proper here to remark, in order to prevent misunderstanding, that when we speak of missions to the heathen, or to the *unevangelized*, meaning thereby all the missions which now pass in review, the phrase is used loosely, and for the sake of brevity and convenience, and not because it is deemed equally or strictly applicable to every one.

The Societies which have operations in southern Europe, are the following:

- American Board of Foreign Missions.
- Church Missionary Society.
- London Missionary Society.
- Methodist Missionary Society.
- British and Foreign Bible Society.
- Religious Tract Society.
- British and Foreign School Society.

The *Missionary Societies*.—The stations occupied, and the number of missionaries employed, will be made apparent by the following table.

Stations.	Missionaries.	Printers.
Malta,	6	2
Corfu,	1	
Zante,	1	
Constantinople,	1	

For notices of the proceedings of the American Board, see the survey in the last number, pp. 7 and 11.—The Church mission press at Malta, before the commencement of 1827, had printed about 30,000 copies of works in Italian, Greek, and Arabic, averaging 50 pages each.—The London Missionary Society has also established a press at Malta: during 1826, their missionary printed a number of important works in Italian and Modern Greek.—The proceedings of Mr. Hartley, the missionary for Constantinople, were described at pp. 262—263, 349—354 of the last volume.—The Church Missionary Society contemplates the probable establishment of a Christian Institution at Malta, for the education of native Africans for missionary labor in their own country.

The *Bible Society*.—The British and Foreign Bible Society employs an agent, Rev. H. D. Leves, in Constantinople. His transactions in that city and its vicinity have been highly interesting. During 1826, he issued 7,064 copies of the sacred volume, in 14 different languages. The Albanians manifested great joy on receiving, for the first time, the Gospel of Matthew in their own dialect. The printing of the entire N. T. in Albanian, was commenced in January 1826, and nearly completed in May last. Many villages have sent deputies to apply, on their behalf, for Testaments; and the Greeks every where receive this sacred boon with enthusiasm. More than 1,000 copies were sent to Missolonghi, before its destruction by the Turks. At Malta, 5,323 copies of the Scriptures have been distributed in 20 languages.—The printing of the Turco-Greek N. Testament, or the N. T. in the Turkish language and Greek characters, has been completed. The N. Testament in Modern Greek, prepared by Hilarion, was in press a year ago; and was soon to be commenced, also, in Turkish with Armenian characters. Hilarion has completed the Psalms in Modern Greek, and was proceeding with the remainder of the Old Testament.

Religious Tract Society.—A few Tracts, in Modern Greek, have been published at the expense of this Society.

Education Society.—Schools have been established at Valetta, in Malta, containing 129 boys, and 140 girls. There are also flourishing schools at Casel Zeitun, on the same island. —In the Ionian Islands are schools, which are thought to be prosperous. —A desolating and destructive warfare has checked almost every effort to diffuse the benefit of knowledge in Greece. Elementary lessons, in spelling, reading, and arithmetic, have been prepared in Modern Greek; and a supply of slates and les-

sons has been sent to Athens. Georgius Constantine, who was educated in England, has been piously and zealous employed among his countrymen, and promises, if his life is spared, to be very useful. A central school has been established, by the Greek legislature, at Argos, in the Morea, and an Inspector General of Public Instruction appointed. Should the Almighty break the arm of the oppressor, and let the captive go free, the interests of education may be expected greatly to flourish in Greece.

ASIA

Western Asia.

Societies whose proceedings are reviewed.

American Board of Missions.
German Missionary Society.
London Jews Society.
British and Foreign School Society.

Stations and Missionaries.

Stations.	Missionaries.	Stations.	Missionaries.
Smyrna,	2	Karass,	2
Beirut,	2	Shusha,	7
Jews in Western Asia,	4		—
German Colonies,	8	Whole number,	25

The *Missionary Societies*.—For a notice of the operations at *Smyrna* and *Beirut*, see last number, p. 7.—The number of *Jews* in Palestine is thought not to exceed 10,000. In the neighborhood of *Smyrna*, they are supposed to be ten times as numerous. In some parts of European Turkey, the number is still greater. —The *German Colonies* have been formed within 25 years, and extend from *Odessa* along the northern shores of the Baltic, and thence across the *Taurida* to *Saratov* and *Astrachan*: they also cross mount *Caucasus*, and follow down the Russian frontier, west of the Caspian, to the borders of Persia, and terminate at *Gandscha*, or *Elizabetopol*: see vol. xxiii, p. 118. The colonies have suffered by the war between Persia and Russia.—*Karass* has a German congregation, but is not a German colony: this congregation and the *Tartars* divide the labors of the missionaries, though the almost inconceivable indolence of the *Tartars* makes it difficult to exert an influence upon them.—*Shusha*, which is, we believe, near the borders of Armenia, is the central point of missionary operations beyond *Caucasus*. A printing press has been sent to this place. The missionary labors beyond *Caucasus*, to avoid the necessity of learning so many languages, are to be divided into *Mohomedan* and *Armenian*. *Baku*, on the south-west of the Caspian Sea, a town inhabited entirely by *Mohomedans*, and a place of great trade, is to be made the central station for exertions among the followers of Islamism. A translation of the Scriptures into the vernacular Armenian has been commenced, with the strong approbation of the Armenians.—It is with regret we are constrained to say, that this mission, which, so far as Armenia is concerned, has been very auspiciously commenced is suspended on account of the Persian war, and the missionaries have recrossed *Caucasus* to their brethren in the *Tartar* countries.

Education Society.—The tour of Mr. Wolff through Persia, was the means of exciting attention to education in various places, particularly at *Bussorah*, *Bushire*, and among the Ar-

menians of *Julfā*, near *Ispahan*. *Karapiet*, archbishop of the Armenians of Persia, *Bussorah*, and *India* wrote a letter to the patrons of Mr. Wolff in England, with a view to obtain assistance for the schools among his people. With respect to Mr. Wolff's proceedings at *Bussorah*, see vol. xxi, p. 283.

Siberia.

Society.

London Missionary Society.

Station.	Missionaries.
Sciengsk.	3

The mission is in the centre of the *Buriats*, at a military station south-east of *Irkutsk* and lake *Baikal*. *Lamaism*, a reformed system of Buddhism, is the religion of the *Buriats*. The most ancient religion, however, of the *Buriats*, and indeed of the *Tongats*, *Kanschadals*, *Laplenders*, and, prior to their reception of Christianity, also the *Finns*, is *Shamanism*. "It consists of a kind of adoration paid to fire, a reliance on amulets, &c. without any regular observances, (such as fasting prayer, and sacrifices,) and is unsupported by books and an order of priesthood, as is the case with *Lamaism*."—The New Testament has been translated into *Mongolian*, a language extensively spoken, and considerable progress made in the Old.

China.

Society.

London Missionary Society.

Missionaries.	1
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Dr. Morrison is assisted by *Afa*, or *Leang-afa*, a native teacher, who has embraced Christianity. He has determined to employ his own time chiefly in composing explanatory notes to his Chinese Bible.

India.

Societies.

American Baptist Board of Missions.
American Board of Foreign Missions.
Baptist Missionary Society.
Church Missionary Society.
General Baptist Missionary Society.
London Jews Society.
London Missionary Society.
Scottish Missionary Society.
Society for Promoting Christian Knowledge.
Society for Propagating the Gospel.
Wesleyan Missionary Society.
British and Foreign Bible Society.
Societies for Education.

Stations.	Missionaries.	Stations.	Missionaries.
East of the Ganges.		Pinnag.	1
Malacca,	5	Amboyra,	8
Singapore,	1	Burmah,	2

Stations.	Miss.	Stations.	Miss.
<i>West of the Ganges.</i>			
Chittagong,	1	Nagercoil,	1
Dacca,	2	Palamecottah,	2
Sahetgunj,	1	Nepapatam,	1
Calcutta,	31	Tanjore,	2
Serampore,	4	Trincopoly,	1
Chiusurah,	1	Combeconum,	1
Culna,	1	Mayaveeram,	2
Burdwan,	1	Tranquebar,	2
Cutwa,	1	Sadriss,	1
Soory,	1	Vepery,	2
Berhampore,	2	Madras,	8
Dimagpore,	1	Pulicat,	2
Boghipore,	1	Nellore,	1
Monghyr,	1	Cuddapah,	2
Digah,	1	Chittoor,	1
Benares,	5	Vizagapatam,	2
Chunar,	1	Cuttack,	1
Allahabad,	2	Juggernaut,	1
Goruckpore,	1	<i>In Ceylon.</i>	
Puttyghur,	1	Stations of Am. Board,	6
Agra,		Jaffna,	2
Neerut,		Nellore,	2
Belhi,	1	Trincomalee,	1
Surat,	2	Batticaloe,	1
Bombay,	5	Colombo,	5
Bankote,	2	Negombo,	1
Kurnee,	2	Koronegalle,	1
Belgaum,	2	Kandy,	2
Bellary,	2	Cotta,	3
Bangalore,	2	Cumura,	1
Seringapatam,	1	Hodlagame,	2
Cochin,	1	Galle,	1
Cottayam,	4	Matua,	1
Quilon,	1	Missionaries,	151
		Stations,	76

Stations in addition to the above, occupied solely by native readers, or schoolmasters, about 60
 Number of assistant missionaries, of European descent, about 20
 Probable number of native readers, schoolmasters, and assistants, 1,000

Mission Colleges.

	Students.
Anglo-Chinese College, at Malacca,	28
Bishop's College, in Calcutta,	11
College at Serampore,	45
College for the Syrians, at Cottayam,	41

Native Colleges, established or patronized by Government.

Malommedan College, in Calcutta,	founded, 1780
Hindoo College, in Calcutta,	" 1821
Anglo-Indian College, in Calcutta,	" 1794
Hindoo College, in Benares,	
Hindoo College, at Agra,	
Hindoo College, at Delhi,	

Seminaries for educating Native Catechists and Preachers.

These have been established at the following places: viz.

	Students.
By the Church Missionary Society, at Burdwan,	89
By do. at Bangalore,	
By London Missionary Society, at Bangalore,	13
By do. at Nagercoil,	24
By Church Missionary Society, at Palamecottah,	34
By do. for females,	32
By do. at Mayaveeram,	13
By London Missionary Society, at Madras,	21
By Church Missionary Society, at do.	19
By American Board of Missions, at Batticaloa,	53
By do. for females,	28
By Church Missionary Society, at Cotta.	

Native preachers are also educated in the several mission colleges.

Mission-Presses.

London Society's Press at Malacca.
 do. at Singapore.
 Church Missionary Society's press at Calcutta.
 Press of Baptist Missionaries in Calcutta.
 Serampore Mission press.
 Church Missionary Society's press at Surat.

London Missionary Society's press at Surat.
 American Mission press at Bombay.
 Scottish Mission Lithographic press at Bankote.
 London Missionary Society's press at Bellary.
 Church Missionary Society's press at Cottayam.
 London Society's press at Nagercoil.
 Press at Madras, employed by the Tract Society.
 American press at Nellore, Ceylon.
 Church Missionary Society's press at Nellore.
 Press at Colombo.
 Church Missionary Society's press at Cotta.

A press has been established by Government for disseminating knowledge among the natives. The state of the native press in India, was described at p. 83 of vol. xxii.

The recent operations of the above presses, so far as we have the means of ascertaining them, have been as follows: viz. Books and Tracts printed—

At Malacca, from July 1824 to July 1825, nearly	13,000
At Singapore, in 1826, about	25,000
At Calcutta, Chh. Miss. June 1824 to Feb. 1826, near	6,000,000 pages.
At Surat, London Miss. Soc., in 1826,	127,344
At Bombay, for 1825, 1826,	19,500
At Bellary, from Oct. 1825 to 1826,	60,350
At Nagercoil, in 1825,	30,000
At Madras, in 1825,	83,500
	68,500

It will be perceived, that the operations of some of the more important presses, as that at Serampore, are not noticed in the foregoing table. At that great establishment, the New Testament has been printed in thirty-four languages, and the Old Testament in eight.

Miscellaneous.

For a review of the proceedings of American missionaries in India, see the last number. At p. 250 of volume xxiii, a view was given of missionary operations in Ceylon; and at pp. 16, 155, and 186, of the great success of the Church mission at Palamecottah. At p. 79 of the same volume, is an account of Mr. Winslow's visit to Calcutta.—To those portions of the past volume, and to the review of intelligence received the past year, at the end of this survey, we refer the reader for many important and interesting facts omitted under this head.—A few miscellaneous notices will be subjoined.

The Danish mission to Tanjore was commenced in 1705, and was extended to Madras in 1727. The first protestant mission in Bengal was commenced, by the Society for Promoting Christian Knowledge, in 1706. The Baptist mission, was commenced in 1793. The London Missionary Society began operations in India in 1805, and the Church Missionary Society in 1816.

The number of natives who have joined the different Christian churches in India, is not known. The Church Missionary Society reports 480 native church members in good standing, as connected with their stations in the northern provinces. The following table presents at one view the admissions to the Baptist native churches, in the successive years until 1822.

1800	2	1806	26	1812	95	1818	86
1801	6	1807	14	1813	112	1819	54
1802	9	1808	20	1814	127	1820	51
1803	14	1809	30	1815	133	1821	70
1804	18	1810	106	1816	85		
1805	31	1811	97	1817	174	Total,	1407

Many of these native Christians have departed in the faith.

The congregations of native Christians, that is, natives who have renounced idolatry, in the

neighborhood of Madras, are estimated, by the Society for Promoting Christian Knowledge, at 20,000 souls. These congregations, says the Report of the Society, "owe their existence, in great measure, to the Society, and the appearance of their villages, when contrasted with that of the pagan towns, by which they are surrounded, is described by an eye witness, as a most affecting proof of the good that has been actually accomplished, and as an encouragement to persevere in missionary labor."

The principal inhabitants of *Culna*, a large town about 50 miles north of Calcutta, sent a written petition to archdeacon Corrie, in November 1826, that they might enjoy the presence and labors of a Christian teacher. We shall probably insert the petition in a future number of this work.

Two natives of *Rammakalchoke*, a village a few miles south of Calcutta, heard the Gospel at Chitlag, and were so affected by it that they took active measures to introduce Christianity into the place of their residence. On the 26th of January 1826, a bungalow, designed to serve the purposes of a native chapel and a school room, was opened for Christian worship, and on the 20th of the month following, the image of the Hindoo god *Siva* was cast out of one of his temples. The materials of the temple were afterwards employed in the erection of a substantial church for the worship of the true God. This village is in the centre of a number of villages, the aggregate population of which is at least 20,000.

An intelligent gentleman, who resided many years in India, and who possessed ample means of gaining information, has estimated the number of children in the schools in India at 100,000. If this number includes such as are instructed in the schools established by government, it would leave about 60,000 in the schools connected with the several missions.

The education of native females is rapidly gaining upon the public attention and favor, both among the Europeans and the more intelligent Hindoos. One native had given for this object 20,000 rupees, or somewhat more than 10,000 dollars.

At Calcutta, Madras, Bombay, and Colombo, active exertions are made to procure and circulate the word of God in the different languages and dialects of the country.

Tract Societies exist at Calcutta, Bombay, Madras, and Colombo.

Indian Archipelago.

Nearly the whole of this division of the survey is under the authority of the king of the Netherlands.

Societies.

Baptist Missionary Society.
London Missionary Society.
Netherlands Missionary Society.
Netherlands Bible Society.

Stations.	Missionaries.	Stations.	Missionaries.
On the island of Java.		Celebes,	2
Batavia,	1	Cenun,	1
Salatiga,	1	Kayobobo,	1
On the island of Amboyna.		Ternate,	1
Amboyna,	2	Timor,	1
Banda,	1		
Bouro,	1	Whole number,	12

Seminary for Native Catechists.

London Missionary Society's, at Amboyna; 18 students.

Mission-Presses.

London Missionary Society's press, at Batavia.
do. do. at Amboyna.

Since the establishment of the press at Batavia, from 60,000 to 70,000 Tracts have been printed. Mr. Medhurst publishes the "Chinese Magazine" monthly, to the extent of 3,000 copies. A lithographic press has been sent out to him for Chinese printing.—Burder's Village Sermons have been printed in Malay, at Amboyna.—The London Society's missions on *Sumatra* have been suspended in consequence of the transfer of that island to the Dutch government, and the Netherlands Missionary Society is turning its attention to that quarter. Versions of the Scriptures in the Batta and low Malay languages had been prepared previously to this event. The Netherlands Bible Society takes charge of the former: the latter is probably transferred to the college at Singapore.

New South Wales.

Societies.

Church Missionary Society.
London Missionary Society.
Wesleyan Missionary Society.
British and Foreign Bible Society.
Religious Tract Society.

Missionaries.

To the Aborigines, 3

A Seminary, for the benefit of the children of missionaries in New Zealand, and of young New Zealand chiefs, has been established at Parramatta.

AFRICA.

GENERAL REMARKS.

THE researches of Major Denham and Capt. Clapperton have thrown much light on the interior of this continent. The long contested point in African geography,—the source, direction, and termination of the Niger—seems now to be almost with certainty determined:—that, rising at no great distance from the western coast, it first flows eastward; then, turning southward, finds its way into the Atlantic Ocean, at the Bight of Benin.—These enterprising and intelligent travellers have also discovered two salubrious situations, which may probably be rendered in no small degree subservient to the dissemination of

Christian knowledge in western and central Africa, since they may furnish sites for seminaries of learning, in which white men may safely instruct the natives of Africa, and prepare them to be preachers of the Gospel to their countrymen. One of these is the island of Fernando Po, in the Bight of Benin, where the Niger is believed to pour its waters into the Atlantic, and from whence there may, one day, be navigation by steam into the heart of the continent. The other is an elevated table-land in the interior, within the tropics, chiefly in the parallel of 12° and 13° north, where schools might be conducted with perfect safety.

Egypt & Abyssinia.

Societies.

Church Missionary Society.
Wesleyan Missionary Society.

Stations.	Missionaries.
Alexandria,	1
Cairo,	3
Abyssinian mission,	2

The interesting circumstances and prospects under which the mission to Abyssinia has been commenced, are described at p. 306 of the last volume, in the account there given of Girgis, an Abyssinian.

Western Africa.

Societies.

Church Missionary Society.
American Colonization Society.
American Baptist Board of Missions.
German Missionary Society.
Wesleyan Missionary Society.

Stations.	Missionaries.	Stations.	Missionaries.
Gambia.		Wellington,	
Bathurst,	1	Waterloo,	1
Sierra Leone.		York,	
Freetown,	5	Kent,	1
Kissey,	1	Bananas,	
Leicester,		Plantains,	
Gloucester,		Liberia.	
Regent,		Monrovia,	2
Leopold,			
Charlotte,			

There are five European schoolmasters, and 108 native assistants in the schools.

Seminary for Native Catechists.

Church Missionary Society's, at Regent.

The number of learners, in the schools supported by the Church Missionary Society, according to late accounts, exceeds 2,000; and the communicants at their several stations are, in the aggregate, about 500. The Methodist missionaries report 94 members.

The German Missionary Society has appointed six missionaries to western Africa, part of whom are to settle in Liberia, and the rest in the Danish colony on the Gold coast. The American Board of Missions have also resolved on sending a mission to western Africa: see p. 10 of the last number. The same determination has been formed by the Episcopal and the Methodist Missionary Societies of this country.—For some important facts respecting the colony at Liberia and the neighboring tribes, see p. 389 of vol. xxiii.

South Africa.

Societies.

London Missionary Society.
United Brethren.
Wesleyan Missionary Society.
Glasgow Missionary Society.

Islands.	Stations.	Missionaries.
New Zealand.	4	
Friendly Islands,	5	2
Georgian Islands,	0	0

Stations.	Missionaries.	Stations.	Missionaries.
Cape Town.	3	Griquatown, &c.	2
Groenckloof,	4	Campbell,	
Bosjesfield,	1	Philippolis,	1
Paarl,	2	Bochuanas.	
Tulbaach,	1	New Lattakoo,	2
Guadenthal,	7	Maquasse,	2
Hemel en Aarde,	1	Namaquas.	
Elim,	2	Africaner's Kraal,	1
Pacaltsdorp,	1	Bethany,	
Haukey,		Pella,	
Bethelsdorp,	3	Steinkopff,	
Enon,	4	Reed Fountain,	
Theopolis,	1	Lily Fountain.	
Salen & Grahamstown,	2	African Islands.	
Caffres.		Maurius,	1
Chumie,	1	Madagascar,	4
Inchra,	1		
Wesleyville,	1	Missionaries,	50
Mount Coke,	1	European Assistants,	10
Tzatzoe's Kraal,	1	Stations,	34
Buffalo River,			

The returns from the above missions have not been so full and explicit as is desirable. We have gathered the following facts.—The aggregate number of learners in the schools, at seven of the stations, exceeds 1,000. The aggregate number of members of the church, at four of the stations, is upwards of 150. Bethelsdorp is not one of these: in 1819, the church at that station consisted of about 200 members.—The Madagascar mission has been remarkably prospered. The mission schools on that island contain 2,000 scholars. Auxiliary Missionary Societies have been formed at Bethelsdorp, Theopolis, and in Madagascar. There is one, also, at Cape-Town.

Seminaries for Native Catechists.

London Missionary Society's, at Bethelsdorp.
Wesleyan Missionary Society's, at Wesleyville.
London Missionary Society's, in Madagascar.

Mission-Presses.

London Missionary Society's, at Bethelsdorp.
Glasgow Missionary Society's, at Chumie.
Wesleyan Missionary Society's, at Maquasse.
London Missionary Society's, in Madagascar.

The four Gospels have been translated into Namaqua, by Mr. Schueler of Bethany. At Maquasse, a school-book was printed in the Sichuan language, in 1826, with the Roman character—the first book ever printed in that language.

It should be added, that the public buildings at Bethelsdorp, erected by the enterprising inhabitants at their own expense, are worth many thousands of dollars. They consist of a church, school house, house for the poor, &c. The school houses cost upwards of 2,000 dollars. The general appearance and comfort of the dwelling-houses are in correspondence with the public buildings.

ISLANDS OF THE PACIFIC.

Societies.

American Board of Foreign Missions.
Church Missionary Society.
London Missionary Society.
Wesleyan Missionary Society.

Islands.	Stations.	Missionaries.	Society Islands,	
			Paumotu Islands,	4
			Hervey Islands,	1
			Raivava Islands,	6
			Figi Islands,	1
			Marquesas,	1
			Friendly Islands,	1
			Sandwich Islands,	6
			Whole number,	41
				31

There are, also, 17 European or American lay-helpers in the missions, and about 40 converted natives who are employed as regular assistants.

Mission-Presses.

London Missionary Society's, in the Georgian Islands.
London Society's, in the Society Islands.

SPANISH AMERICA.

General Remarks.

For a lucid description of the present religious state of the Spanish American States, the reader is referred to Mr. John C. Brigham's report to the Prudential Committee of the American Board of Missions, at pp. 297 and 337 of vol. xxii. His previous communications, together with those of Mr. Parvin, in the xxi and xxii volumes, may also be consulted. Mr. Brigham's opinion, that little can be effected in those countries, at present, by protestant preachers, as such, is corroborated by that of the Rev. John Armstrong, an English clergyman now settled in Buenos Ayres. EDUCATION and the PRESS are the chief means to be employed, until an increase of light and knowledge shall have prepared the way more fully for the ministry of the word.

Societies.

British and Foreign Bible Society.
American Bible Society.
London Religious Tract Society.
American Tract Society.
British and Foreign School Society.
French and Spanish Translation Society.
Westeyan Missionary Society.
Baptist Missionary Society.

Mission at the Bay of Honduras.—Two Missionaries.

Education.

Buenos Ayres. This province takes the lead in education, as in other things. An appropriation for the purposes of education was made by the government, for the year 1825, of more than 125,000 dollars. The schools are 105; the scholars 5,000; of whom two-thirds are boys. Of these schools at least 30 are free, and are modelled on the system of Lancaster. These are maintained at the public expense; the others are private. The University had 419 students. The Rev. Mr. Parvin is a Professor in this institution, and has also an academy for boys.

Chili. A strong desire exists in this State for improvement in education.

Peru. Don Jose Francisco Navarete, a clergyman of Lima, is zealously employed in promoting education. Mr. Thomson, in his correspondence with the British and Foreign Society, relates the following interesting facts.

"In Ocopa, not far distant from Huanuco, there has existed for many years a college of friars, most of whom were natives of Spain; this college has been made to change its object; and instead of being, as formerly, a nursery of friars, it has become a seminary for the education of youth on the British system; and its ample funds are now applied to this object. This happy change has been effected entirely through General Bolivar. Our friend Navarete has obtained from the government a grant of a part of a nunnery for establishing a girl's school; this nunnery is close beside the college; the school is to be the model and the central establishment for the education of the

American Board of Foreign Missions, at the Sandwich Islands.

A view of the New Zealand mission was given at pp. 120 and 313 of volume xxiii; and of the other missions in the South Pacific, at p. 23 of the last number. In the last number, also, the mission at the Sandwich Islands passed in review.

female sex, a branch of education very much wanted in that country."

He also states another fact:

"Bolivar issued a decree, about a year ago, for sending two young men from every province in Peru to England; to receive there, at the expense of government, the best education that can be obtained. After finishing their studies in this country, these young men are to return to their native land, and to fill important stations in the great work of general illumination. Ten of these young men are now pursuing their studies in the neighborhood of London.

Caracas and Colombia.—Bolivar has appropriated \$20,000 to the establishment of monitorial schools in Caracas, and Mr. Lancaster is now residing there with a view to this object. In the province of Bogota, in Colombia, there are 15 schools; in the other provinces the number is much smaller.

Guatamala.—There are no monitorial schools. The agents of that government in London have endeavored to obtain a suitable person to establish them.

Mexico.—The first school on the monitorial plan was opened in August 1822: it has 300 scholars. Sometime afterwards, the government granted the large and beautiful convent of Bethlehem for the purposes of education. This establishment is divided into three departments, and will accommodate 1,300 pupils. The Scripture lessons are used.—Mr. Thomson declares, after seven years' residence in that country, that the public voice is decidedly in favor of UNIVERSAL EDUCATION.

The Scriptures.

The disposition of the people to receive the Scriptures is manifested in all quarters. Remarks on this disposition in Guatamala, were inserted at p. 321 of vol. xxiii. Important facts illustrating it in Mexico, were stated by Mr. Brigham at p. 187 of vol. xxii.—The three following paragraphs are taken from the London Missionary Register, which has furnished much of the information contained in this survey.

"It is noticed in the last Report of the British and Foreign Bible Society, that, on the western coast of South America, a captain of a vessel had distributed, in twelve months, more than 1,000 copies of the Spanish Scriptures: at Arequipa, another captain found a great desire to possess them; and a correspondent at Valparaiso writes that wide fields were opening for the exercise of the Society's benevolence.

"It may be proper here to advert to a circumstance which seems to have made a considerable impression on the minds of the people. The captain of an English vessel on the coast of Peru had given Spanish Bibles to some inhabitants of Arica: one of these was seized by an ecclesiastic hostile to the circula-

tion of the Scriptures; and committed, by the order of the governor, under the priest's influence, in the most public manner, to the flames: search was made for other copies, but the people concealed them. A furious hurricane coming on suddenly the next morning, and such an event having never been before known, as the wind is habitually very moderate, the inhabitants, under the terror of this visitation, while their town was kept in almost total darkness for several hours by clouds of dust, had leisure to reflect on the outrage publicly committed on the preceding day. The effect of these reflections the captain thus describes—

"A universal inquiry was consequently made whether I had any more Bibles. The news spread all along the coast. I distributed five cases among them, and might have disposed of all that I had, but preferred keeping some for Lima. A few days after, the Prefector of Arequipa, next in rank to Bolivar, came to Arica, and was informed of this outrage against liberty of conscience. The Prefector requested me to give him two copies of the Spanish Bible, which I did: one was sent to the Bishop of Arequipa, to know why that book should be destroyed; the other was retained for his own use. After I left, he gave directions, I understand, for a circulation of the Bible, and of all religious books, free of any duty or incumbrance."

A Bible Society has been formed in Colombia, another in La Guayra, and another in Buenos Ayres: but the National Societies of Great Britain and the United States are the principal sources, from which that vast continent shall, for the present, derive the waters of life. The society of the former country in its twenty-second year, devoted nearly 15,500 dollars towards the dissemination of the Scriptures in this part of the world.

The ancient Peruvian translation of the New Testament has been completed, and there is a prospect of obtaining a version in the Guari-

na, a language extensively spoken in Paraguay. Another in the Aimara has been undertaken at the charge of the British and Foreign Bible Society.

Other Books and Tracts.

There has been, within a few years, an increasing demand for printing materials in Buenos Ayres, Colombia, and Mexico. The importation of books has also increased.—The London Tract Society has sent 16,000 of its publications, and the American Tract Society is following the example. The Committee of the former Society say—

"There is every encouragement to prosecute this department of labor: no books are prohibited: all publications are openly sold at the book-stores; and there appears a strong disposition, manifested by most persons of influence, widely to disseminate moral and religious truth, that the spiritual darkness, in which the minds of the people have been so long enveloped, may be removed."

The French and Spanish Translation Society are translating Milner's and Scott's History of the Church of Christ into Spanish. In relation to this measure, a British senator has remarked—

"Such is the strong desire of the more enlightened Spaniards to possess and circulate this work, that the Mexican Legation have already given more than one hundred pounds toward the undertaking. They are extremely anxious to know the truth; a respectable member of the Legation said, with much warmth, a few days since, that they had been kept in ignorance upward of three centuries, and now they were determined to know the truth for themselves."

GUIANA AND WEST INDIES.

Societies.

Baptist Missionary Society.
Church Missionary Society.
Gospel-Propagation Society.
London Missionary Society.
Netherlands Missionary Society.
Scottish Missionary Society.
Slave-Conversion Society.
United Brethren.
Wesleyan Missionary Society.
British and Foreign Bible Society.
Religious Tract Society.

Seminary.

Gospel-Propagation Society's, in Barbadoes.

The returns from these missions are not so complete, as to enable us to give a full view of their prosperity. The following are among the most important facts, which we have collected from the accessible documents.—The Baptist mission at Kingston, in Jamaica, has more than 2,000 communicants.—At one of the Moravian stations in Jamaica are 328 communicants; at two of their stations on St. Croix, 1,676 communicants; and at two on St. Christopher's, 1,051:—total, 3,055. The Moravians have about 24,000 negroes under their care.—The Wesleyan Methodists have in connexion 4,918 free colored people, and 17,692 slaves;—total, 22,610.—The number of negro children in the schools is not known to us: we have seen reports of more than 3,000; but the whole number must be much greater.—The Slave Conversion Society employs 100 catechists in the diocese of Barbadoes, and 17 places of public worship are stated by this Society to have been building, a year ago, at the expense of the inhabitants, in the diocese of St. Thomas.—Grants of the Scriptures have, from time to time, been made by the British and Foreign Bible Society, and have awakened much grateful feeling among the poor negroes.

Missions.	Stations.	Missionaries.
In Guiana,	8	10
" Trinidad,	3	2
" Tobago,	1	2
" Grenada,	2	3
" St. Vincent's,	3	4
" Barbadoes,	3	5
" Dominica,	1	2
" Montserrat,	1	2
" Antigua,	13	17
" St. Christopher's,	9	6
" St. Eustatius,	2	1
" St. Bartholomew's,	1	1
" St. Martin's,	1	1
" Anguilla,	1	1
" Nevis,	3	2
" St. Thomas,	3	8
" St. Croix,	3	6
" St. Jan,	1	2
" Jamaica,	27	26
" Bahama Islands,	4	4
" Bermuda,	1	2
Whole number,	89	106

NORTH AMERICA.

Societies.
 American Board of Foreign Missions.
 American Baptist Board of Foreign Missions.
 American Methodist Episcopal Society.
 United Brethren.
 Wesleyan Missionary Society.
 Bible and Tract Societies, &c. &c.

Missions.	Stations.	Missionaries.
Cherokees,	12	13
Choctaws,	9	3
Chickasaws,	5	4
Creeks,	2	1
O-sages,	4	4

Other Indian missions included in the survey of last month, 11 9
 Red river, 2 2
 Labrador, 4 14
 Greenland, 4 13
 — — — — —
 Whole number, 83 68
 Assistant Missionaries, chiefly under the American Board of Missions, 50

In respect to most of the missions above named, see the survey in the last number. The United Brethren's missions were reviewed at p. 388 of vol. xxiii.

GENERAL SUMMARY.*

Number of missionary stations, (exclusive of 60 stations in India occupied by converted natives,).....	335
Number of ordained missionaries,.....	478
Assistant missionaries, chiefly among the American Indians,	104
Mission colleges,.....	4
Seminaries for educating native catechists, &c.....	19
Missionary printing establishments,.....	32
Learners in missionary schools,	at least 170,000
Native assistants, chiefly school-teachers,	about, 1,600
Numbers who have renounced idolatry in consequence of the missionary efforts which have passed in review,.....	at least 300,000
Members of mission churches, the number not known, but not less than.....	25,000

RETROSPECTIVE VIEW.

OF THE MORE IMPORTANT RELIGIOUS INTELLIGENCE RECEIVED DURING THE YEAR PAST.

At the first monthly meeting for prayer of the present year, held in Boston, a retrospective view was taken of the more important religious intelligence received during the year which had expired. This view, somewhat modified and abridged, but otherwise retaining its original form, is thought to be a suitable accompaniment to the matters exhibited on the preceding pages.—References are made, in several instances, to documents in which more ample statements on the same subject may be found.

The fires of Christianity, which have been kindled by missionaries in various parts of INDIA, have been seen, the past year, to flame, in many places, with increasing lustre. From *Culna*,—a populous city, a day's journey northward of Calcutta, and in the midst of a populous country where a thousand children have been taught in Christian schools,—we have heard of a written petition from the principal inhabitants for a Christian missionary to reside among them. Ten miles farther north is the town of *Burdwan*, where the Church Missionary Society has established a seminary for native boys, around which, in contiguous villages, are fifteen mission-schools, containing eleven hundred youths. We have heard, that a village in this vicinity has also requested Christian instruction. At *Dinapore*, *Monghyr*, and *Benares*—the last of these the ancient seat of brahminical learning, and the "holy city" of their religion, and all of them in the interior of India,—we have seen animating evidence of a progressive Christian influence: and we have learned that the late bishop Heber, in a single tour through the upper provinces, had personal intercourse with more than two hundred native converts, the result of missionary

* It should be stated, that, in preparing the preceding Survey, we have consulted the Reports of the London Missionary Society and the Wesleyan Missionary Society, for 1827. For information respecting the proceedings of other English Societies, we have been indebted chiefly to the London Missionary Register for the past year.

exertion, and yet saw less than half of such as are connected with only the episcopal missions in those provinces.

Travelling south from Calcutta, we pass through a village, a few miles distant from that city, of which interesting accounts were received a year ago. These have been confirmed the past year. It is now rendered certain, that the inhabitants of *Rammakalchoke* have destroyed the image of their idol god, demolished his temple, and of the materials of that temple erected a substantial Christian church.—Proceeding down the eastern side of peninsular India, we enter the country where the apostolic Swartz labored fifty years as a missionary. Here, under his ministrations, more than 6,000 natives were induced to forsake idolatry; and the past year we have seen it stated in the correspondence of bishop Heber, who visited *Tanjore*, and is an unexceptionable witness, that this number has since been increased, and that the brahmins find difficulty in procuring votaries enough to speed the ponderous wheels of their idolatrous cars through the deep lanes of that fertile country.

Advancing still farther south, a more interesting scene opens. What we heard and stated a year ago, has since been amply illustrated and confirmed. More than one thousand families, in the district of southern India called *Palamcottah*, have lately renounced idolatry, and assemble, every Sabbath day, in more than a hundred villages, to learn the way of salvation through the Gospel. At one village, the missionary was conducted to a former temple of idolatry converted into a Christian sanctuary, and saw the idol of stone, which several generations had worshipped, lying outside, rejected, despised, and to be no more revered. Nor was this by any means a solitary instance. Numerous idols had been destroyed, and several idol temples either demolished, or consecrated to the worship of the true God.—And this was in INDIA, where some affirm that missions have failed! (See p. 186 and 187 of the last volume.)

After remarking that a fatal blow has probably been given, the past year, to the horrid practice of burning widows on the funeral piles of their husbands, (vol. xxiii, p. 393,) we cross the straits of Manaar to the island of CEYLON.

On this island, containing a million and a half of souls, about thirty missionaries are employed, and so great an impression is making on idolatry, by their joint labors, that, as the Methodist missionaries believe, the time cannot be remote when the entire population shall be rescued from the superstitions of Buddhism, and its dark and polluting system of demon worship: (vol. xxiii, p. 253.)

We next direct our attention far to the north, to a line of GERMAN COLONIES skirting the northern shores of the Black Sea and the northern frontier of Turkey, even to the borders of Persia. These colonies have been brought out to our view the past year. They have been planted during the last twenty-five years, and have carried with them the seeds of Christianity. We have heard, that a missionary society in Germany has sent evangelical ministers among them, to fan the flames of piety, and prepare a Christian influence to be exerted on the neighboring millions of Russia, and Persia, and Turkey: (vol. xxiii, p. 118.) These colonies have been compared to covered ways, or trenches, conducting to fortresses not yet subdued to the kingdom of God. We may regard them, also, as an invasion of the enemy's territory: and it is delightful to see the Gospel thus silently extending its line of march into the heart of Asia.

From these interesting colonies, we pass into PRUSSIA. We have heard with surprise, the past year, that this kingdom, containing 11,000,000 of souls, is likely to become a great depository of Bibles; for, the Prussian king had decreed that collections should be made, annually, in all the protestant churches of his dominions for the circulation of the Scriptures; that the Bible should be introduced into all the schools; and that all the children in the kingdom should be sent to school: (vol. xxiii, p. 218.) As the Russian empire, with

40,000,000 of the Greek church, spreads out from the eastern borders of Prussia, and the Austrian empire, with its numerous Roman Catholic population, extends along its southern limits, it would seem as if God were accumulating vast stores of light in this quarter, to pour over the immense regions of darkness in the neighborhood.

From CONSTANTINOPLE we heard, by the indefatigable Wolff, a year ago—we have heard, the past year, by two English missionaries—and the intelligence has been confirmed by our own missionary on the spot,—that several hundreds of Jews, in that city, are secretly persuaded of the truth of Christianity. We have heard, also, that a great sensation was occasioned among the affluent Armenians of Constantinople, by a letter from one of our missionaries, (vol. xxiii, p. 112:) and though the intelligence has not yet been confirmed by direct communications from that city, it is rendered not improbable by similar effects, which were produced the last year upon a company of Armenian pilgrims in Palestine: (vol. xxiii, p. 343.)

Turning our eyes now to that interesting region, which was anciently the dwelling place of the church of God, what do we behold? The inhabitants of Mount LEBANON—comparatively a hardy, courageous, and intelligent people—become so sensitive to the approaches of truth, that the missionaries at Beyroot are obliged to restrain themselves from travelling, lest the country be thrown into uproar—as Ephesus was, by the apostle Paul; (p. 18:) and yet, in their houses, they find full occupation in conversing with such, as brave the terrors of spiritual excommunication to call upon them.—We almost tremble to hear again from that land, lest some of the messengers of our churches may have fallen beneath the scimitar of the Turk, or the dagger of the vengeful papist of the mountain.

We have heard, also, that GREECE, through the merciful providence of the Lord of armies, is virtually free, (p. 19:) and we shall watch with solicitude, during the present year, to see if the gifted minds of her population can be rendered accessible to the influence of the Gospel. The same great event, which broke the chains of Greece, shook, also, the power of the Moslem in Europe; and we shall probably know this year, whether the baleful flood, which has so long spread desolation over the fairest portion of Asia, is to be speedily rolled back, and lay open the *Seven Churches* to the reanimating influence of the Sun of Righteousness.

And now, leaving Asia and Europe, let us look for a moment to AFRICA, and observe the indications of favor to that abused continent.

In the north-eastern part of it, and south of Egypt, lies ABYSSINIA, where the Gospel was planted by missionaries from Egypt, before the age of Mahomed. God, in his providence, preserved this people from the conquering sword of that impostor. During twelve centuries, though scarcely known to the rest of the Christian world, they have preserved a nominal Christianity, and have received their patriarchs from the Coptic, or ancient Christian church of Egypt. But lately, on account of the intemperance and other vices of their patriarch, he was expelled from the country, the alliance of forty generations with the Coptic church was broken off, and a messenger was sent to Egypt to request a spiritual head from the Armenians. Saying nothing of this movement in Abyssinia in favor of sound morals, behold the good providence of God in regard to their messenger. He comes to Egypt just as missionaries had arrived there from England, destined for Abyssinia—meets with them—forms an acquaintance with them over the New Testament—becomes attached to them—accompanies them and one of our missionaries to Syria—resides in the mission families at Beyroot, and observes their manner of life, faith, long-suffering, charity—becomes acquainted with pious Armenians in those families—gives evidence himself of possessing humble, devoted piety—invites the missionaries, destined for his country,

to accompany him on his return—and offers them all the protection he can afford them by the way, and an introduction to his countrymen; (vol. xxiii. p. 306.)—Now behold the favor of God towards Africa:—*first*, in preserving even a nominal Christian church in such a central position as Abyssinia; and *secondly*, in sending such a man into Egypt, and on such a message, and at such a time; and in sending missionaries to meet him, though they knew it not; and in leading him to such a full acquaintance with the nature, design, purity, and excellence of protestant missions.

Let us turn our eyes to the other side of Africa,—to its WESTERN SHORES. The intelligence of the last year seems to place beyond reasonable controversy the practicability and usefulness of colonising western Africa with a Christian population of free colored people. This is not all. The researches of the colony in Liberia have made us acquainted with a most interesting field of missionary labor in that country, (vol. xxiii. p. 391,) and a society in Germany, and three societies in the United States have already resolved to take possession of it.—And how blessed will be the day, when missionaries from Liberia, and missionaries from Abyssinia, shall meet each other, for the first time, on the healthful table-lands of Central Africa! (See p. 37.)

From SOUTHERN AFRICA, we have heard, the past year, that about thirty missionary stations are there occupied; and if they flourish the present year as they have hitherto, some thousands of Hottentots and Caffres, who have been raised from the lowest depths of degradation, and collected into orderly and respectable villages, will, under the fostering influence of schools and a Christian ministry, make further advances in the career of civilization and social enjoyment. (See p. 38.)

We now take our departure from the eastern continents, and direct our attention, for a moment, to the ISLANDS OF THE PACIFIC, on the other side of the globe.

And *first* to the ISLANDS IN THE SOUTH PACIFIC.—The intelligence of the past year enables us to say, definitely and positively, that the influence of Christian missions has driven idolatry entirely from *twenty-one* islands. Their inhabitants are no more alarmed by the noise of war, nor by the shriek of victims immolated on the altars of demons; and they have been taught to read, and write, and to make provision for the necessities, the decencies, and the comforts of life. Some thousands have been introduced into the Christian church upon a credible profession of piety. When one island had received the Gospel, its inhabitants exerted themselves to send it to another. The intelligence of the past year states, that a missionary society of one group, and that not the largest, contributed in a single year, of the productions of the country, to the value of more than a thousand dollars; that thirty pious natives had gone as missionary teachers to islands and a people, which to them were strange and foreign; and that thirteen missionary stations are occupied by native missionaries alone. (See p. 23.)

From our own mission at the SANDWICH ISLANDS, we have heard of animating success among the natives, and of bitter opposition from foreign residents and visitants;—which opposition, however, has been the means of making the existence and prosperity of the mission known to thousands in this country and in England, who otherwise might have remained in ignorance respecting it; and so the wrath of man has been overruled for good.—To dwell on this mission, so signally blessed of heaven, will not comport with the space allotted to this article. We shall, therefore, only advert to one scene, which, in a view of the mission, strikes us with singular loveliness; and that is *the last hours of Karimoku*, the pious regent of the Sandwich Islands.

He had been the friend of the mission from the first—had forsaken his vices, embraced the Gospel, joined the church of Christ, and maintained a consistent life. And when he found he must die, he resolved to retire to the island, and

to the spot in that island, which had been familiar to his early days. As he stood upon the shore of Oahu, ready to depart, and the missionaries near him, and multitudes of natives about him weeping because they should see his face no more, he declared, in the presence of all, his confidence in the missionaries, and his joy in the religion they had brought to the islands—and to him; and then desired that all might be quiet, while, on that beach and under the open heavens, one of the missionaries commended him and them to the protection and guardianship of Almighty God. Having retired to the home of his fathers, he a few days after died; and as he died, this venerable warrior and chieftain said, "I am happy—I am happy,"—a speech, which, we venture to say, no dying islander ever uttered before the missionaries arrived and preached the Gospel.

We are now about to end our long, but delightful pilgrimage through the world, in survey of the divine goodness and of the progress of the reign of righteousness.

It is but a little distance from the Sandwich Islands to the WESTERN SHORES OF THE AMERICAN CONTINENT, on which we hope to see a missionary station within two years. From thence crossing the Rocky Mountains, and coming four hundred miles this side—but at a distance from us of more than half the space to the Pacific ocean—we may be surprised at hearing the songs of Zion, where, perhaps, we were trembling lest we should hear the war-cry of the savage of the wilderness. At that remote distance,* the American Board of Missions has missionary stations. After we had travelled still farther toward the abodes of civilized life, we should find other missionaries,† and might cheer our minds by intercourse with pious natives of the forest. There we should hear, if we had not heard before, that the venerable Indian, the father of Catharine Brown, and of four or five others who are believed to be members of the household of faith, died in peace, the past year, rejoicing in hope of the glory of God.

In our progress eastward, we should cross the Mississippi, and then should find the benevolent missionaries, with their schools and preaching-houses, occupying numerous spots in the wide forest. In less than a month, we might visit, perhaps, twenty of these interesting stations.

Among the CHOCTAWS we should find, in many of their families, books in their own language. And if we inquired *how* and *when* they were obtained, and *and who gave their language a written form?* we should be informed, that these books were prepared by missionaries, that their language was reduced to writing by missionaries, that the books were printed for them by a missionary society, and that most of them were prepared during the past year: (vol. xxiii, p. 213.)

Among the CHEROKEES, if we arrived early in the present year, we might find a printing-press erecting in the midst of the wilderness, but at the seat of their now regularly organised government—a printing press, purchased by the Cherokees themselves, and to be conducted by one of their own people;—who had been, however, taught by the missionaries, and became hopefully a child of God in consequence of their labors: (vol. xxiii, p. 382.)

We have now returned from our wide survey into the bosom of our own country.—In respect to that, the past year has been more remarkable, than any one that has preceded. Never a year commenced with so many revivals of religion. They were not confined to one district, or State, but were in almost all the States and districts of the land. How many were added to the churches of our Lord Jesus Christ in consequence of them, we have not the means of knowing;—probably more than 50,000—perhaps 100,000.

* Among the Osages

† At Dwight.

The year has also been remarkable for great designs in Christian benevolence; and as remarkable for their prompt and rapid execution. The standard of devotedness, of self-denial, of Christian activity, has risen greatly. Many men have subscribed a thousand dollars a year, who before were content with subscribing an hundred. The Bible cause has received a mighty impulse. It has already been resolved in six States, that those States shall shortly be supplied with the Bible, and the example is exerting a strong influence. It has been resolved in one State, to raise forty thousand dollars, in two years, to furnish schools, teachers, and missionaries for its destitute places; and this example will doubtless be followed.—What are to be the events of the coming year, we know not; but our expectations are raised. The demand upon our prayers, our liberality, and our exertions, will doubtless be great; and so, also, will be the reward.

American Board of Foreign Missions.

Western Asia.

SYRIA.

EXTRACTS FROM THE JOURNAL OF MR. BIRD.

Continued from p. 18.

THE following extracts relate chiefly to unfriendly movements in regard to missionary schools, and those natives of the country who have intercourse with the missionaries. The proclamation of the Maronite patriarch is worthy of particular attention, especially an admission he has made which is printed in italics.

Dec. 24, 1826. A new order was very unexpectedly published in the Greek church to day against our schools and those who come to converse with us at our houses. Like a former order, it seems to have been procured by a single man, the agent of the bishop, who is much under foreign influence, and very unpopular in his own church.

Jan. 4, 1827. The emeer Besheer, a few days since, was walking, according to his custom, on one of his terraces, and for some reason left it sooner than usual. He had no sooner stepped off the terrace, than the whole of it crumbled and fell in. The prince is said to be much affected by this narrow escape, and has given liberally since that time to the priests and to the poor.

6. Simaan, the teacher of the school at Shooair, came down in trouble, bringing with him an order he had just received from a neighboring prince, of which the following is a copy.

"To Simaan Aboo Simaan, of Shooair.

"We are informed, that you have opened a school under the auspices of the Eng-

lish consul, contrary to the religion of the country, and with a design to make innovations. You have done a thing which is quite unexampled. We are also told that you have made use of books, which you had borrowed with a pledge to return them to their proprietor.* Now if we hear any more of your opening a school, or teaching any individual, you will do it at your peril. We will punish you in a way, which the whole land shall hear of. We have signified our pleasure.

MOHAMMED."

This emeer is said to have been once a Druse, then a Greek papist, and now lastly a Maronite. He, some days ago, sent two or three men to burn the books, and take the teacher to prison. The latter object they actually accomplished, and Simaan was confined several days. The origin of all this is evident. In the village of Shooair is the Mount Lebanon press, which has heretofore enjoyed a considerable income from the sale of psalters and of the New Testament, of which they have printed one or more editions, but which are now no longer called for, at least by the Greeks, as the demand is supplied by the English. The teacher was given to understand after all, that if he would buy his books of the convent, he might go on with the school. Our advice in this case was, that some individual be deputed to the emeer to explain to him the whole matter; and beg him not to prevent all the good which the school might do to the poor.

8. People came all day long to converse on religion. Gibran, the school-master in Tripoli-port, brought a book and a letter from bishop Zachariah, who resides in Tripoli, though his appointment is to the district of Ak-kar. The bishop

* Men had come to the school previously from the emeer, demanding the books that they might burn them. He said the books were English property still, and thus saved them from destruction.

seems still to court our friendship, and begs us to examine the books, and, if thought desirable, print a new edition. It is a book of controversy between the Greeks and the pope. Gibran intimates, that the bishop is ready to unite with us by degrees, in introducing the Gospel among his people.

9. Joseph has been to see the schools between Sidon and Damascus, and found them in a prosperous state. Had had some interesting discussions in Sidon on religious subjects.

11. Commenced a weekly prayer-meeting in Arabic, to be held always immediately before the similar English meeting:

12. A young man of this place, who went some time since to Safed with Mr. Nicolayson, has been much slandered from the day he went off. He has now returned, at our request, to get proof, if possible, that he is innocent of the alleged crime. He went yesterday to the priest, who knows the whole case, and begged of him a certificate that, in the pretended crime, he had no concern. The priest readily acknowledged that the crime had been settled, by confession, on another person, but that he would give him a certificate to this effect, only on condition of his sending immediately to Safed for all his things, and leaving the protestants altogether. To day, the priest reports that the man is guilty. So the man seems to have committed the crime, or not to have committed it, according as he shall leave the protestants, or not.

14. An excommunication having been laid upon all the inhabitants of Hadet and elsewhere, who should have any communication with us, the same was this day laid upon all the Maronites of Beyroot, by a proclamation of the patriarch, dated Dec. 15, and read in the church with considerable additions *extempore*, from the mouth of the priest.

The proclamation, as it appears to have come from the patriarch, is as follows:—

"The apostolic blessing rest abundantly and continually on the bodies and spirits of our people and flock, the sons of our sect the Maronites, dwelling in whatever cities and villages they may, the Lord bless them with his rich and exalted mercies.

"First of all, we desire to hear of your peace, and of your constantly growing obedience to God in all health and prosperity. In the next place, we wish to inform you, that, as we before sent out a proclamation under date A. D. 1823, against certain Bible-men, in which we condemned their books, and commanded them to be burned, and prohibited all persons from all sort of intercourse of a religious nature with them, that we might prevent their deceptions,

and cut off the people from their impositions,—these impostors though they appeared to be appalled at the opposition, the burning of their heretical books and compositions, and the neglect with which all treated them according to the tenor of the said proclamation,—these impostors, I say, enemies of the Roman Catholic church, instructed by their master, that hellish dragon who never, not even for a moment, desists from waging war with the faithful, are still unwearied in their efforts, and cease not to exert themselves to their utmost to sow the tares of their heretical doctrines, that they may seduce the faithful. The means they use are of various descriptions. They clothe themselves with the cloak of piety while they are far distant from its power, according to the words of the Apostle, 'having a form of godliness, but denying the power thereof.' Thus they go about manifesting a zeal in compassionating their neighbors, that they may impose on the credulity of the simple and unlearned by means of fleshly allurements and worldly temptations. They supply people with money and protection, and show them other worldly attentions. And since they have found it impossible to maintain a residence in places inhabited by our denomination, they have sought an asylum among the heretics, wretched as themselves, and have opened schools among them, and supplied them with instructors, all at their own expense. Here they take occasion to spread abroad their books of discussion, that whoever is near them may be made to drink of their doctrines. Again they distribute among the people sums of money, sometimes as mere presents, sometimes by way of loan, especially among the poor, and when they have thus lent a sum of money to any one, and he finds a difficulty in paying it, they say, 'Come and join yourself to our fraternity, and we will say no more about the debt.' At other times, they flatter those they converse with in a deceitful manner, promising them worldly honors and offices. Respecting these the apostle Jude said, 'there shall be mockers in the last time, who shall walk after their own ungodly lusts, these be they who separate themselves,' &c.

Now since we cannot restrain ourselves from opposing with all our might this evil, *that grows upon us every day*, and from engaging with every effort we can make in the work of repelling from our little flock these things which are the causes of seduction to the ignorant, and which cause them to go aside in the miserable way that leads to their worldly blandishments and flatteries, (for it is our duty to shun men like these, as the apostle has said, 'such like persons avoid,' for since in their outward

works they appear as men of piety, let every one fear lest the seeds of their poisonous doctrines should be sown in the mind of the simple,) and lest the *simoon* of their heresy should secretly pervade the members of Christ's mystical body the church, according to the words of the apostle, "whose word doth eat as doth a canker,"—therefore, we command and ordain, by the word of the Lord that is Almighty, with regard to all our people and children of the Maronite denomination, of whatever character they may be, whether priests or people, of whatever rank or office, that they separate themselves from these individuals the Biblemen, followers of the Scriptures, with a perfect separation, as to all connexion and commerce whatever, whether it be religious or worldly—that is to say, let there be with those individuals neither buying nor selling, neither borrowing nor lending, neither giving nor receiving. Let no one learn in their schools, even though they be schools for the poor and ignorant, and let no one teach in them any sort of science, or any sort of language, whatever. Moreover, let no one dwell with them, as a hired man, or servant, in any capacity whatever. And after the publication of this our circular, whosoever shall dare to transgress this our command in his temerity, if he be a priest, he falls by that act under the condemnation of the loss of office, and if he be one of the common people, he falls under the great excommunication, the power of absolution from which is reserved to ourself.

"This is all at present we need say on this subject, and we are well assured of your obedience, nor do we doubt of the excellency of your piety, and your readiness to receive and obey whatever we command you in such a case, it being our constant custom to watch over you against all evil from impostors that your purity of faith may be preserved.

"The Apostolic blessing encompass you all again and again.

"Dec. 15, 1826."

15. My old teacher Naseef el Yar-igi, called to see us. He left me two years ago, to serve the emeer Besheer, in which situation he remains still. Having been called off a while from service by a late severe sickness, he appeared in a good state to receive serious advice. I endeavored to improve the occasion to profit. I wished to ascertain what was said and thought of our Bibles at Ebeddeen. He said that shekh Mansoor, the prime minister, once inquired of him about them, and that he gave answer that he had read the Bible of Rome and that of the English, and found

the latter in many cases more correct than the former.

16. Priest George is busy executing the commands of his master, the patriarch. He sent to-day for a woman that lives in my family to come and see him. He required her to leave me during the week, or fall under excommunication. "But," said she, "I am a poor woman, with a blind husband and three children upon my neck, and the times are hard, what shall I do?" "I know nothing about it," said the priest, "such are the orders of his blessedness, and so it must be." He finally offered her a letter stating her case, if she chose to go to Cannoben and get leave to stay of the patriarch. Cannoben is 50 or 60 miles distant.

A Maronite woman with Mrs. Dalton has a cousin in the mountains who is a priest. If she does not leave Mrs. Dalton's service, they threaten to take revenge by cutting off the priest's beard. The Maronites had public service to day in their church, and the order of excommunication was read again with new emphasis.

18. In the Arabic prayer-meeting, five or six persons, besides the Arabs and Armenians of our families, were present. At the Arabic reading in the evening was present a brother of the young man with Mr. Nicolayson, mentioned on the 12th. He was altogether more mild and candid than we had ever seen him.

19. It is given out that, on the coming Sabbath, the Maronite church is to be hung round with black, and that the priest, by the light of a lamp, the only one that is to be lighted in the church, is to read again, in a tremendous voice, the excommunication against the protestants.

20. Our Maronite woman, and that of Mrs. Dalton's above mentioned, left us.

21. Peter Te-en, the youth that has come from Safed, was excommunicated. His brother came again to our reading as on the 18th. The excommunication of his brother seems not to trouble him.

22. Peter having engaged a mule on Saturday to return this morning to Safed, the owner of the animal to day refuses to fulfil his engagement. Faith with heretics, it seems, is not to be kept.

23. Peter left us for Safed. People wish to make the report current, that two or three letters have gone against him to the emeer Besheer. But Peter is so evidently innocent, that he has gone off in open day, and with the full knowledge of every body.

Antone, the writer mentioned the 12th inst, who had a room in the city, having been suspected of being in our employ, has been sent for and taken by the patriarch.

25. Two youths of the Greek sect, who

came yesterday contrary to the late order of their church, repeated their visit to day. Michael, the younger, was not permitted to sleep at home. His father was so angry with him, that he threatened even to disinherit him.

28. It was mentioned in the Maronite church to day, that there are individuals who still dare to remain in the houses of the protestants, and that such must expect soon to fall under the severest censure of the church. The agent for the Greek church also read, with great energy, to his people a new and severe prohibition against all who should be in habits of intimacy with us. Michael and his cousin Ferj-Allah spent the day mostly with us, as usual. The former on going into the city saw his father and uncle, the said agent, approaching him in such a threatening manner, that he immediately fled from his house, and from the city, leaving his outer garment behind him, and his supper half finished.

29. Many Greeks came to converse. The prohibitions give interest to their inquiries. The school which has been a particular object of jealousy to the angry Greek agent, in consequence of the severe prohibition of last Sabbath is nearly broken up. Not more than about ten boys were present to day.—More calls to day than ever. We can do little else than talk with visitors from morning till night.

31. Ferj-Allah, who has remained with me entirely for nearly a week, received this morning a letter from his kinsman, the agent, written in terms almost too indecent to be copied. That it may be seen, however, what language the head man of eastern churches can use, I think proper to insert it nearly entire. Without the shadow of a compliment, so necessary to an eastern letter, he begins—

"What a base, abominable, and filthy name have you gotten to yourself. Time will never remove the stain. You rest under the power of our excommunication. You have put yourself on the ground of disobedience to the ecclesiastical authorities, as well as to the orders of our lord the sultan, (the most High and Merciful assist him,) and have made yourself the common talk of the whole town. David, in his time, said, Deliver me from disgrace; but you have gone to seek and buy it, and you shall soon see the fruits of your folly at the hand of the officers of government.* If you return this day, we will receive you, as said the apostle, 'Receive him that for-

sakes his infamy,' and we will take off the contribution. But if you do not return, prepare for consequences. The hand of the vizier (pasha) is powerful. If you think to be protected by the Franks, think what happened to the interpreters Ibu Khlaat and Ibu Zreek.

"But if God has seen fit to open a way to you for such abominable practice, what have you to do with my son Jacob, that you should take him as a waiter to bring you this and that and the other thing. If Jacob connects himself with you in this affair (with a great oath) my anger shall know no bounds. I will bring upon you utter destruction, and no repentance shall avail you. You know who I am. I have now discharged my duty to you, and let thus much suffice."

An immediate answer was requested to this letter, but Ferj coolly replied, "Tell the writer the answer shall be ready *after three days*." The messenger who brought the letter brought word, also, that the agent had obtained authority from government, to hold his chest and all his property in possession till he should return home.—The mother of Michael came to day, also to beg him to return, and never to be seen here again. He went into the city after she had gone, and found a considerable concourse of his relations gathered at his father's, apparently consulting about him, and his cousin Ferj-Allah. He immediately absented himself, fearing to trust himself in their hands.

Feb. 1. An unpleasant event occurred to day in regard to our friend the schoolmaster Tannoos. He had been threatened for a considerable time, by the aforesaid Greek agent, because he continued heretically to instruct a few children, who had been forbidden to come to him. He was at our houses with his wife in the morning, and immediately after, went to attend a funeral which occupied him till noon, when he returned with another man to his house. His companion dined with him, and they were smoking their pipes according to custom, when a soldier came and took Tannoos before the governor. He was inquired of before all, why he wished to corrupt his religion. It was not the time of trial, and he gave them little or no answer, but was taken directly to prison. Intelligence of the event reached us about 1 or 2 o'clock. I went, with the dragoman of the consul to see him, and found him in a dark, lower room, appropriated to criminals of higher

* When the pasha wishes to receive a contribution from any place, one way is to send from his manufactory quantities of hard soap. This is divided by the government of the place, and forced upon the inhabitants at an exorbitant price, according to their sev-

eral ability, or according to the degree of oppression, which the government are disposed to exercise. The general quantity of soap for Ferj had been from 10 to 30 lbs., worth 60 or 70 piastres, once or twice a year. The agent sends word that now he has sent upon him three or four hundred pounds.

classes. As they had accused him of no crime, he considered himself suffering for the sake of Christ, and was admirably calm and submissive—said he was unworthy so great an honor, prayed God to forgive his enemies, and begged me to quiet all apprehensions which his wife and mother might entertain respecting him. In the mean time, we had sent Wortabet, the Armenian, to the governor to claim the man as being keeper of the English burying-ground, which he in fact was. The governor unexpectedly informed Wortabet, not that the man was accused of corrupting religion, but of having one hour ago committed an abominable crime. Wortabet demanded the man's liberty, and demanded the lad who was his accuser. As he was passing on to open the prison, for which he had obtained leave, the officer who accompanied him, recognizing the Greek agent in the street, demanded of him *where was "the boy."* The man was agitated. The officer repeated his demand. The man asked what was the matter, and in much embarrassment finally put off the subject till to-morrow. The teacher was then released by Wortabet, and the whole affair explained to the consul who seems determined that it shall have a thorough examination. The agent yesterday entered a complaint to the consul that Ferj-Allah had run away to my house to get rid of his soap-tax, whereas it appears to day that he has never refused to pay this tax, and besides that no soap has been sent him.

2. Mr. Abbot gave orders to his dragoon this morning to invite Nicolas Trodd, the author of the mischief yesterday, to an interview. His brother came in his stead, whom the consul turned away with great abruptness. The boy was next demanded, but no boy was to be found; he had gone to a village on the mountains! Nicolas (the agent) shakes his cloak, and says he has nothing to do in this matter. Messengers were sent to the governor, saying that all persons on the part of the consul were ready for the trial, and demanding the boy forthwith, according to the arrangement of yesterday. "I do not know the lad," said the governor; "he came and made his complaint yesterday and went immediately away." "But how is this that you listen to the complaint of a mere boy, whom you do not know, and whom afterwards you suffer to go where he pleases?" The governor saw himself involved, and rose, and lifted his hands and voice, crying out to his scribes and constables, "Up, and go about your business, and settle this affair at once. You that have thrown us into this swamp and mire, take us out of it: produce the boy. Whether above ground, or below ground, find him and

bring him."—The chief scribe, who is doubtless an active accomplice in the matter, being a great friend of Nicolas, and at the same time a papist, endeavored to persuade the messenger to drop the affair as of little consequence. They replied, "No, that would not satisfy the consul."—After all, no accuser could be found, and the trial was of necessity postponed till to-morrow.

John, a friend of Ferj-Allah, and who has been with us much of his time for the past week, came from the city to day, where he had been on some business, saying that such was the outcry against him as he passed the street, that if there were a mad house in the city he thinks half the people ought to be confined in it. He is a man of the world, but cannot see the harm of going to the houses of the protestants to read and talk about the Gospel.—Michael slept at home last night. Just as he had lain down, Nicolas, who lives under the same roof, came in and conversed with the others who were present respecting Michael and his friend Ferj, using threatening language, and producing a fresh order from the bishop prohibiting intercourse with the protestants.

3. We were surprised this morning early, by word from the governor that the lad in question was now forthcoming. It was agreed, that I should go with two others and attend the trial. The lad told his story to the judge, and we cross questioned him, until the judge, seeing his contradictions, exclaimed once and again, that the boy was accused, and the whole affair a plot of the devil. After finishing the examination, I addressed myself to the lad (he had once been my pupil in Italian) reminding him that I had always been his friend, and had endeavored to do him good—that I wished to do him good still, and keep him from being a wicked boy—that God had said "thou shalt not bear false witness," and that that same God was in his heart seeing all that was going on there, and that he knew perfectly well this whole matter how it was, and would by and by call him to be a witness before Him respecting it.—The lad was agitated. His face colored, his eyes filled, he arose, whispered something to the judge, then resumed his seat, and confessed the whole story to be a fabrication. He had not seen the teacher to speak with him for some weeks, nor had he been out of town yesterday, as was pretended, but that a certain man had offered him a handsome reward to go and say so and so to the governor, and so he did, and that this man was *Nicolas Trodd*.

The judge was requested to give a written statement of the trial; but we were surprised when he gave us to understand,

that such was the state of parties in town that he did not think it safe for him to do it.

The justified man was after this, taken before the governor, to be made known to his Excellency as the sexton or keeper of the English burying ground. Whether the governor was dissatisfied that the trial was carried to the judge, his enemy, instead of himself, or whether the accusing party had been working him up to such excitement, we know not, but as soon as the message was delivered, he broke out in a rage, saying that the information respecting the trial was not in form—that the judge was bound to give him information *in writing*, and the English must remove their burying-place, for that the people of the city were dissatisfied with its being so near them. He said, also, many other things irrelevant to the business, all in a very ill humor.

4 Five or six Arabs, who were preparing to go with us to our exercises in English, we persuaded not to go, lest it should excite jealousy and opposition.

We expected that Ferj-Allah would be excommunicated to day, but nothing was done of the kind.

5. Monthly Concert. Received to our communion and fellowship the wives of Carabet and Wortobet. The former has been blameless in her morals for two years past. The latter on her first arrival here was very young and giddy and unpromising, but a striking change, which every one observes, has been produced in her deportment, and we would hope it has its seat in the heart. Both have, for some months past, given satisfactory evidence of having been born of the Spirit.

The emeer Besheer (the less) has sent officers to force those parents without the city, who still send their children to our school, to withdraw them.

6. One of the parents to whom an officer had been sent, went to day to see the emeer, to beg his clemency. The emeer says to him, "Do you not know that these men, the protestants, have no religion? Take away your children from their school; use no more of their false books; and if you ever received gifts of them, take no more; and if you have borrowed of them any thing, *do you never pay it.*" The man replied, "Their books are not false, and as for money, I never received a farthing from the men, nor do I even know them."

7. A school is open in town, where the agent, Nicolas, is endeavoring to collect the children of his sect all together. He has chosen for a teacher a man who has been much in the habit of coming and conversing and reading with us. He has evidently

been chosen to prevent his continuing under our influence.

The teacher George, from Mhatty, sends that he has been required by order, as if from the emeer Hyder, to deliver up the books to be burned. He refused to give up the books, as being English property, but the school, he thinks, will necessarily be discontinued, unless we can get protection for it from the emeer Besheer.

9. Two English travellers, Messrs. Anson and Strangway, called upon us.

(To be continued.)

Ceylon.

BATTICOTTA.

EXTRACTS FROM THE JOURNAL OF MR. *meigs*

THE reader will recollect that the Missionary Seminary is at Batticotta. A very satisfactory report on the state of this institution, drawn up by the Principal in January 1826, may be found at pp. 329—335 of the last volume.

Interesting Occasions.

Jan. 3, 1826. Our monthly missionary prayer-meeting was at Panditeripo yesterday, and was more than usually animating and interesting to us all. From the accounts that were communicated of the state of things at all our stations, it appears, that there is more than ordinary religious excitement at them all—that the Lord is waiting to be gracious, and ready to pour out his Spirit in more copious effusions upon the heathen, than he has hitherto done.

For several weeks past, the state of things has been very interesting at this station. The members of the church have been excited to greater fervency in prayer, more love to each other, and increasing zeal in the service of Christ, that all around them may be gathered into his fold. Several members of the school and a few of our hired assistants have been excited to inquire with much anxiety, "What shall we do to be saved?" Even should no souls be speedily converted, the members of the church will receive an abundant recompence for all their labors and prayers, by their own growth in grace, and by their increasing joy and peace in believing.

At our last communion on Sabbath before the last, we enjoyed such a sweet season of refreshing to our souls, as we have rarely witnessed at this place. It was indeed a

great and good day to all the members of the church here, and I would hope that it may prove a blessing to some who are without.

After the examination of the youth in the Seminary here on Wednesday last, we held a meeting with them in the evening, before dismissing them for a few days to visit their friends, which proved to be a season of great solemnity and interest. Most of the brethren were present and addressed them on various topics suited to their circumstances, with much feeling and apparent effect. They were especially charged to be prudent and faithful in making known the Gospel to their relations and neighbors, during the vacation; and for this purpose, they were furnished with suitable Tracts and portions of the Scriptures to read to them.

12. Our quarterly season of communion was held this day at Batticotta. Most of the members of the mission, and nearly all the native members of the church, were present on the occasion. The ordinance of the Lord's supper was administered to about eighty communicants. In consequence of some special excitement among the members, as mentioned above, the occasion was one of more than usual feeling. The exercises on these occasions, with the exception of one hymn in English, were all in Tamul. The brethren and sisters of the mission were seated in a row behind the communion table; the native female members on the right, a little in front; and the native male members in semicircular rows directly in front, all on mats, agreeably to the native custom. At the Lord's table we allow of no distinction of caste. All, from the highest to the lowest, sit and drink together, without distinction as to time and place. At first, this plan gave great offence to those of high caste, and exposed them to much ridicule and contempt among the people. But though contrary to all their prejudices and habits of thought and feeling, they were, by degrees, brought to see that in Christ Jesus "there is neither Jew nor Greek, bond nor free, male nor female;" and they have been taught, with Peter, not to call that common nor unclean, which God hath cleansed.

Notice of Ebenezer Porter.

24. Ebenezer Porter, my native assistant, had a violent attack of the cholera to-day, and for several hours I had many fears that he would not recover. But, by the blessing of God upon the use of very powerful remedies, his life has been spared. He appeared to be supported by a living faith in Christ during his distress: and he

now appears to feel, that he has been near to the gates of death. He renders me very valuable assistance in the work of the mission, and I feel grateful that his life has been spared. During the past rainy season, the cholera has prevailed in many parts of the district, and hurried away great numbers to an untimely grave.

Seminary and Free-Schools.

March 8. Messrs. Brock and Holman from Trincomali, the former in the civil service of this island and the latter a merchant, accompanied by the Rev. J. Roberts from Jaffnapatam, came to Batticotta to-day, to visit the station and to see the Seminary. The youths were briefly examined in several of the studies to which they have attended. They appeared very well; and the gentlemen expressed themselves not merely gratified, but greatly surprised at their proficiency in a knowledge of English, and of many of the sciences. One of the gentlemen became an annual subscriber to the fund for our Seminary, and made a valuable donation to our astronomical apparatus.

On the 6th of April, Mr. Meigs held an examination of the native free schools connected with the Batticotta station. Owing to the distance of some of the schools, only the large scholars could attend: 264 were present. The whole number belonging to these schools is 430. In these examinations particular attention is paid to the Christian studies. The children of the Gorham school were distinguished for their proficiency, their instructor being pre-eminent for skill and faithfulness. The Changanay school, also, which is supported by the children of a Sabbath school in Charleston, S. C. appeared remarkably well.

Reflections on the death of Bishop Heber and of Mr. Hall.

April 10. Heard the melancholy news of the sudden death of bishop Heber. Truly a great man has fallen. By his death the church in India and all missionaries have lost a father, a friend, and a patron. How mysterious are the ways of divine providence! In a moment, in the midst of great apparent usefulness, and in fine health, he was summoned from the church below, to join, as we trust, the church triumphant above. May the mantle of Elijah rest on some Elisha.

24. Heard of the sudden death of our brother Hall at Bombay. He, too, was called suddenly and unexpectedly away from all his trials, and labors, and usefulness here below. Short sighted mortals are ready to exclaim, How could he be

spared from that great field of labor, for which he was so eminently qualified! But the great Head of the church still lives, and having determined to have the "heathen for his inheritance, and the uttermost parts of the earth for his possession," he will raise up heralds of salvation to call the heathen into his kingdom. With the bereaved brethren and sisters at that station, and especially with her who is now left a widow in a strange land, we would tenderly sympathise.

Education of Native Teachers.

May 9. Tuesday is the day set apart at all our stations for attending to the religious instruction of the teachers of our native free schools. The usual course is, to hear them recite a chapter in the New Testament to which they have attended during the week, after which a personal application of the subjects of the chapter is made to them. In this way they are rapidly acquiring a correct knowledge of the principal doctrines of the Bible, and becoming familiar with the history of our Saviour and his apostles.

For some months past I have, once in a fortnight, required them all to write a dissertation on some text of Scripture given to them at a previous meeting. To encourage them to make exertions to write well, I have given a small premium for the first and second best compositions. Several of the most forward scholars in the Seminary are made judges of the comparative merits of their dissertations. Many of them have written very well, and far exceeded my expectations. When I contrast their present knowledge of the Scriptures with their total ignorance of them a few years ago, it is truly encouraging to behold the progress they have made. Not long since, at a quarterly meeting of the Bible Association in this place, Nathaniel Niles, one of the speakers on the occasion, in endeavoring to show the great good that has already been effected by the circulation of the Bible, very forcibly illustrated his subject, by reading to the audience one of the dissertations of the school-masters above mentioned, which interested those present very much, and showed that the writer of it had considerable knowledge of the Scriptures, and especially of the grand outlines of the plan of salvation by Jesus Christ.

The Tamul Scriptures.

12. Have spent considerable part of several days past with Mr. Poor in comparing the new translation of the Gospel of St. Matthew, by the Rev. Mr. Rhenius,* with

the translation in common use. Mr. Rhenius deserves great credit for his able and unwearied efforts and translations into the Tamul language. With some defects, we find many great excellencies and improvements in the new translation. If his life and health are spared, he intends to revise the translation of the whole Tamul Old and New Testaments. That of the New Testament is finished, and also a part of the Old.

The Preparatory School.

22. Spent the day at Tillipally in company with Mr. Poor, in examining the Charity Boarding School at that place, under the care of Mr. Woodward. This school now consists of boys collected from all our stations, and of many others who have been added to it since, from among the heathen. We were much gratified to witness the progress made by most of them in a knowledge of the English language, as well as their own. By being placed together in one school, instead of five, as formerly, and by having a number of good assistant teachers, they receive more attention, learn more rapidly, and are taught at less expense of time and money, than when they were taught at our several stations.

Consecration of Rooms in the Seminary for Devotional Purposes.

31. Witnessed a very gratifying scene this evening, in the dedication of twelve rooms as places of retirement, reading the Scriptures, meditation, and prayer, for the youth in the Seminary. The rooms are all in a row, by the west wall of the garden. They are small, but neat, well adapted to the object for which they have been erected. They are at some distance from the rooms for study, which are by the south garden wall. Almost all the members of the mission, as well as Mr. Knight from Nellore, were present on the occasion. The rooms not being large enough to meet in, a place was prepared in the open air, directly in front of them, between two rows of cocoanut-trees, the long leaves of which met in the centre, and formed a beautiful arch over our heads. The ground was covered with mats, and the place well lighted. The missionaries and their families were seated at the south end; next the members of the Seminary in front of them; and on each side, in rows, sat many of our neighbors and workmen, who came together to witness this novel scene. About two hours were spent in reading appropriate portions of Scripture, singing and prayer, intermixed with suitable addresses from each of the brethren present. Many circumstances conspired to

* Mr. Rhenius is Church missionary at Palameetah. Ed.

make the occasion uncommonly interesting. The evening was clear and pleasant. The fine green arch formed by the coconut trees spreading over our heads, the stars seen through the leaves as they were waving in the wind, the solemn stillness and attention of the audience, all conspired to lead our minds into a very pleasing and devotional frame. We felt that God was there, and that "He who by his Spirit hath garnished the heavens," who is the author of all the beauties of creation, was our reconciled God, our Father, our Friend.—In these rooms consecrated to the sacred purposes of devotion, may many sinners be born of the Spirit, and many saints be sanctified by the word of God and prayer.

On the 21st of June, Samuel Davis and Betsev Pomeroy, both native members of the church, were united in Christian marriage. There are now several families in Jaffna, in which both husband and wife belong to the Christian church, and which may be regarded as Christian families. Samuel Davis is the individual, whom his friends endeavored to seize and carry off by violence, when he was about to be received into the church, in July 1825. See vol. xxii, p. 274.

History of a Monthly Missionary Prayer Meeting.

August 7. The monthly missionary prayer meeting was at Batticotta to day. In addition to our usual number, we had the pleasure of the company of Mr. and Mrs. Selkirk of the Church mission, lately arrived from England, and on their way to Colombo and Cotta. Mr. Selkirk has been sent out with particular reference to the Christian Institution, which his brethren are forming at Cotta.

Some of the facts stated by the brethren, who gave the address on the occasion, are deemed worthy of being recorded. It was stated, that it is just *seven* years this month, since these missionary prayer-meetings were established—that the first meeting on the present plan was held at this place in August 1819—that Mr. Squance, of the Wesleyan mission, gave an address on the subject of *brotherly love*, a subject which has happily been well understood by the missionaries in this district—that these meetings have been continued without interruption to the present time; and that, of course, this is the eighty-fifth meeting that has been attended—that we are now commencing the *eighth* year at the same place, and in the same month, that we held our first meeting,—and that a week of years has now passed, and we are assembled to begin a new era.—Dur-

ing the past seven years, these meetings have been addressed by twenty-two different missionaries. Several others have also attended. Their names are as follows: Of the Baptist mission, Mr. Chater; of the Church mission, Messrs. Lambrick, Mayor, Ward, Knight, Browning, Bailey, Rhenius, Adley, and Selkirk; of the Wesleyan mission, Messrs. Lynch, Squance, Carver, Callaway, Osborne, Roberts, Steed, Bott, Hoole, Mowat, Close, and England; of the American mission, Messrs. Richards, Meigs, Poor, Winslow, Spaulding, Woodward, and Scudder. Of all this number, so far as we have heard, only *one* has died; viz. Mr. Richards. The principal subjects of the addresses at these meetings, were also enumerated, which awakened in our minds many pleasing recollections of days and years that are past. The subject was one of peculiar interest to us all.—It was also mentioned as a fact deserving our attention, that of about *forty-five* missionaries from different Societies, that have labored in Ceylon for the last twenty years, only *three*, so far as we know, have died, viz. Messrs. Ault, Warren, and Richards.

Sept. 27. The Rev. Messrs. George and Percival, with their wives, of the Wesleyan mission, arrived in Jaffna, by way of Colombo, from England. They are designed for the northern part of this island, where their services are greatly needed. In consequence of the sickness of Mr. Stead, no European missionary has, for some time, been stationed either at Trincomalee, or Batticaloa. Mr. Stead, I am very happy to hear, is better, and has a prospect of soon returning to his work. Our newly arrived brethren and sisters appear to be persons of an excellent spirit, and we greatly rejoice in their arrival.

(To be continued.)

Sandwich Islands.

TESTIMONY OF CAPTAIN JONES, OF THE UNITED STATES NAVY, IN FAVOR OF THE MISSION.

THE salutary visit made by the United States ship Peacock, capt. Jones, to the Sandwich Islands, in the latter part of the year 1826, has been repeatedly mentioned in this work. At p. 242 of the last volume, it was stated, that just before the departure of capt. Jones from the islands, he addressed a letter to the missionaries, without solicitation, in which he declared his full conviction of the uprightness and beneficial tendency of their labors.

A copy of this letter was transmitted by the members of the mission to the Corresponding Secretary, and received in the course of the summer: but as the writer was expected to return to the United States in the autumn, it was thought to be suitable to obtain his consent before inserting any part of it in the publications of the Board. Since the arrival of the *Peacock*, a letter has been addressed to captain Jones expressing the thanks of the Committee for his kindness to the missionaries, and asking leave to make such use of the letter above mentioned, as should appear likely to subserve the cause of missions. His reply is as follows:

Washington, Jan. 15, 1828.

Dear Sir,—I have this day received your highly esteemed favor of the 18th of December, communicating a resolution of the Prudential Committee of the Board of Foreign Missions; and for their (I fear) too favorable opinion of my influence at the Sandwich Islands, I beg leave to tender my sincere acknowledgments.

At the time my letter, which you ask my consent to publish, was written, I did not suppose its contents would be thought worthy of publication; but, Sir, if it can be used in any way that will advance the interests of that great and benevolent cause, to which those worthy servants of the Lord and friends of humanity, to whom it was addressed, are so warmly devoted, I can have no objection to seeing it spread before the anxious and inquiring public.

Since my return to the United States, I have seen extracts from a journal kept on board his Britannic Majesty's ship *Blonde*, and from letters of capt. Beechey of the *Blossom*, which latter vessel left Oahu a short time prior to the *Peacock's* arrival there. These extracts, founded in fiction, or more probably upon the misrepresentations of prejudiced, unprincipled, and designing persons, are given to the world upon such respectable authority, that I fear they may, for a time, do much injury to the cause of foreign missions. Mr. Stewart has, however, very ably refuted most of the ill-founded charges contained in the extracts above alluded to. Nevertheless, believing that I possess some additional evidence which, from its nature, is incontrovertible,—at least, so far as relates to the baneful influence which, it is said, missionary operations have had upon native industry at the Sandwich Islands,—I feel it a duty incumbent on me to lay it before the public, and shall do so as soon as my official duties will allow me to devote a few uninterrupted hours to the subject;

in which, I assure you, I have become exceedingly interested, and in the ultimate success of which I feel the greatest confidence.

Praying for God's favor to rest upon you and your devoted associates in this cause, I beg leave to subscribe myself your obedient servant,

THOMAS AP CATESBY JONES,
Late Captain U. S. S. Peacock.
J. Everts, Esq. Cor. Sec., &c.

Capt. Jones spent several weeks at the Society Islands, and nearly three months at the Sandwich Islands. During this time, as he informs the missionaries of the latter group in his letter to them mentioned above, (which is dated Oahu, Jan. 2, 1827,) he employed himself in diligent inquiries into the moral and political state of the native inhabitants. Comparing the present with the past, he found abundant proof of the meliorating and improving tendency of missionary operations.—Having made these statements, he proceeds as follows:

I have said, that I have heard with my own ears the glad tidings of the Gospel preached among the heathen nations of the South Sea Islands, and seen with my own eyes the good effects. I have heard, too, but thanks to God, I have not seen, the ill effects of missionary labors, so loudly complained of, and with which missionaries of the cross have been so uncharitably charged, I am sorry to say, by many of our countrymen who visit these islands, but who do not avail themselves of that opportunity to inquire into, and arrive at, the truth of many reports, which have been widely and maliciously circulated by the profligate and the wicked.

I have received and read with much interest your Circular,* dated 'Sandwich Islands, Oct. 3, 1826.' I have seen, too, your willingness, therein expressed, for an investigation into missionary efforts on these islands, gladly accepted by many foreign residents at this place; and, after a lapse of several weeks, I have witnessed the parties confronted face to face, and then saw, and bear testimony of, your readiness to answer to any written charge, which could be supported or refuted by evidence: but as no charge derogatory to your duties as Christians, or citizens, was brought forward, after so long a notice, it is but fair to conclude, that none could be. I am, therefore, satisfied, for one, that, give you but a candid and fair hearing, and

* This Circular may be found at p. 240 of the past volume, and also a brief notice of the public meeting alluded to by captain Jones. *Ed.*

the friends of Christianity and civilization will find no just cause of dissatisfaction in the course you are pursuing. That you have done much, very much good, cannot be denied; but that your labors should be altogether perfect, is expecting more than belongs to human nature.

After a few suggestions with respect to the future, the writer concludes in the manner following.

In taking leave of you, gentlemen, I beg you individually to accept my sincere acknowledgments for the kind attention I have received at your hands, and to assure you, that I shall never forget my visit to the Sandwich Islands; and if it shall hereafter appear, that this visit has, in however remote and minute a degree, contributed to further the missionary efforts, I shall be well recompensed for the long absence from my family.

It does not seem necessary to remark upon this testimony. It is explicit; and, placed in contrast with the charges which have been made against the mission at the Sandwich Islands, is entitled to be regarded as decisive. The time which capt. Jones spent at the islands, his opportunities for gaining information, his diligent inquiries, his candor, are circumstances, each of which contributes largely to the weight and value of his testimony. Capt. Beechey, on the other hand, spent but about ten days at the islands, and does not appear to have had any means of obtaining correct information respecting the character of the missionaries, or the effects of their labors.—See remarks of Mr. Stewart, at p. 273 of the last volume.

Chickasaws.

Union of the Missionary Society of the Synod of South Carolina and Georgia with the Board, and transfer of the Mission among the Chickasaws.

THE probable union of the Society above named with the Board, was stated at the late annual meeting in New York; and, for the sake of facilitating such an event, which seemed to be very desirable, a resolution was adopted, authorizing the Prudential Committee to agree to such terms of union as they should think proper.

The Synod above mentioned met at Charleston, S. C. on the 13th of December. The subject of the contemplated union was brought before that body; and, after ample explana-

tions by Mr. David Greene, who, as an agent of the Board, was commissioned to attend to this business, and after full and solemn deliberation, the terms of union were fixed, and the Chickasaw mission transferred, with most desirable unanimity. A more particular account of this transaction may be expected in a future number.

In the survey of last month, p. 13, we mentioned the number and names of the stations occupied by this Society among the Chickasaws, the names of the missionaries employed, and the success which God had been pleased to confer upon their labors the past year, in the hopeful conversion of about twenty black people.

The Western Luminary contains a letter from Mr. Stewart, one of the missionaries, dated Monroe, Dec. 10th, in which he gives an account of this interesting work of grace.

The last summer and fall have been the most solemn and interesting seasons I have ever witnessed. God was near in a very peculiar manner. His Holy Spirit came down, not indeed as a mighty rushing wind, but in a still, small, yet powerful voice, subduing the hearts of the stoutest rebels. For a few weeks, the awakening appeared to be general. The attention of almost every one in our neighborhood, and for many miles around, seemed to be aroused; and many came from a distance, as if to inquire what these things meant. Our meetings, which were frequent, were crowded to overflowing. There was no noise, nor confusion, but the deep sigh and silent tear would testify the inward anguish of the wounded spirit. We cannot, of course, speak with certainty as to the number who have been brought into the kingdom of Christ, as the fruit of this visitation; but, in the judgment of charity, we hope about twenty-two; of whom two are natives, three are white men, and the remainder black people. There are now about fifteen who appear to be under concern about their souls. A few who once seemed to have set their face toward Zion, are now far from God and heaven. We pray that they may not continue to wander until they stumble into the dark abodes of eternal night. On a review of the past, we are constrained to bless God for his unspeakable mercies.

PERILS IN THE WILDERNESS.

ALTHOUGH the exposures of missionaries, in their journeys through the woods, are not so great as often fall to the lot of new settlers, still they are often thrown into unpleasant

circumstances. The following incidents occurred in the progress of a missionary across Lookout mountain, in the Cherokee nation. They are described in a letter to the Corresponding Secretary, who is acquainted with several routes across this mountain. There is a striking difference between mountains in that part of the country and those in New England. The highest land, in many instances, is not a mere ridge, as is the case at the north, but a flat table-land, with gentle acclivities and declivities, brooks, millstreams, and small rivers. The table-land of Lookout mountain is from six to ten miles wide, and more than sixty miles long. The elevation is from 700 to 1000 feet, and very steep at the sides. Little River, which is formed upon the top of this mountain, is ten rods wide, and contains a beautiful sheet of pure water, which tumbles down the precipitous side, to the south-east.

A creek is said to be *swimming*, in the language of the country, when it is so deep that a horse must swim in crossing it.

After knowing the difficulties I once experienced by being belated on the mountain, you will doubtless be surprised to learn that I have tried it again. About four weeks ago, I was at this place. I had an appointment on the other side of the mountain for the next Sabbath; and for fear I should be prevented by high waters from fulfilling that appointment, I set off in a heavy rain. I knew I could not cross Little River on the straight road to Willstown, and therefore kept the wagon road to the ferry. After crossing in the boat, I supposed I could then take a trace-way that led over the mountain about eight miles below our house; but after going about four miles, I came to a creek that was impassable. I kept up the creek several miles, in hopes to get across the mountain in another direction, but found I could not succeed. I then thought I would try and find the trace-way that leads over the mountain about 20 miles below Willstown; and, after travelling several miles, I came into the wagon

road about a mile and a half from the ferry. It was now dusk, and I had no hopes of being able to get across the river to a house, if I went back; and therefore had no alternative but to stop all night in a heavy rain without a shelter, or try to get to a house on the other side of the mountain which was about 13 miles off. I chose the latter, and soon found the trace-way, and ascended the mountain without any difficulty; but after travelling a few miles on the top of the mountain, I found myself, as I supposed, in a swamp. The bushes were very thick, and the water grew deeper and deeper, until my horse was swimming. After swimming three or four rods, he struck the ground. I was then up to the saddle-skirts in water, and could see nothing but water and bushes on every side. After making two or three unsuccessful attempts to get back, I resolved on going forward. I had not proceeded far till I found myself in a large creek.

As soon as my horse struck the current he reared up, and was falling over backwards. Although I had my surtout and cloak both on, I was obliged to leave him, and shift for myself. I swam across the stream with some difficulty, and drew myself out by the bushes on the other side. Just as I got to land I had the pleasure of seeing my horse step out on the same side. I went to him and found that he was in the path; but my portmanteau was gone.

After thanking God for his protection, I mounted my horse and went on about a mile, and came to another creek; but its current was so exceedingly swift, that I thought it could not be swimming. My horse stepped in and went suddenly off a square bank. We plunged entirely under water and were carried some distance below the ford before he came up, and although it was a square bank on the other side, he threw me out upon dry land, where I held him by the mane until he took breath, and then he threw himself out. I went on and arrived at a house about twelve o'clock. The next Sabbath, an old Cherokee man brought my portmanteau to meeting. He said he found it about a mile below the ford.

Miscellaneous.

MEMOIR OF MR. FISK.

Memoir of the Rev. Pliny Fisk, A. M. late Missionary to Palestine. By Alvan Bond, Pastor of the Congregational Church in Sturbridge, Mass. pp. 437 duodecimo, with a Portrait. Boston: Crocker & Brewster. 1828.

In the early part of the xxii volume, notice was given that an intimate friend of Mr. Fisk

had undertaken to prepare a Memoir of him for publication, and subsequently it was stated that this friend was the Rev. Mr. Bond of Sturbridge, Mass. We have now the happiness of saying, that Mr. Bond has completed his task, which proved to be one of no small labor and difficulty, and the volume, whose

title stands at the head of this article, has been published.

There are two facts in relation to Mr. Fisk, which, as they must have been somewhat embarrassing to the biographer, it will be proper here to mention.—One is, that a very unusual proportion of *all* Mr. Fisk ever wrote, was published and extensively read in his life time; and the other, that for the last six years of his life, and the most important period of it, the public attention was remarkably attracted towards all his movements. The places of his residence, his journies, adventures, social intercourse, joys, sorrows, sickness, death, had been known, by great numbers in our religious community, before Mr. Bond commenced his biographical labors. This was owing, in part, to the interesting scene of his mission, but much to the character of the man. Whatever was the cause, it precluded the possibility, to a very great extent, of throwing over the Memoir the attractions of novelty, in the view of that large class of readers whose attention would first be drawn to the work, and who would do much towards determining the popular sentiment in relation to it. The biographers of Martyn, Buchanan, and Scott, had not such a difficulty to meet. Previous to the decease of those distinguished men, the English community seems not to have been familiarly conversant with their private history. At any rate, our own community was not. The only instance we recollect of a parallel case, is the life of the Rev. John Newton, written by Mr. Cecil.

We have mentioned these facts, not because we think the interest of the memoir to be in special danger from their influence—for it is not,—but because they come into a just estimate of the nature, difficulty, and success of this piece of biography.

Mr. Bond has shewn good judgment in the principle he adopted with respect to such of Mr. Fisk's communications to the Prudential Committee, as were published in the *Missionary Herald*—which was, to use them with the same freedom as if they had never been published—not, indeed, to print all of them, for that would have swelled his volume to a quarto; but to consider them as part of the materials, from which he was to draw, without reserve, whatever would best illustrate the character, labors, and usefulness of his missionary. He could have pursued no other course with justice to Mr. Fisk, or to the cause he served; nor would any other have been so satisfactory or beneficial to his readers. Not half the persons who now take the

Missionary Herald, have read all the official communications of Mr. Fisk; for they are scattered through seven volumes of that work, and, within as many years, the number of its readers has been more than doubled. And those who have read all of those documents, have done so at numerous and distant intervals. Every one, therefore, who is interested in missionary intelligence, and particularly in the Palestine mission, must account it a valuable privilege to go back to the commencement of protestant missions in that part of the world, and trace their history, without labor, in an unbroken series, through its six first years—a history, written, for the most part, by one who was himself a pioneer and a leader in the mission.—It should be added, that the work will find a place in foreign libraries, where the volumes of the *Missionary Herald* containing the history of Mr. Fisk's public labors, may never be seen.

Some account will now be given of the contents of the work.

The Memoir is divided into fourteen chapters.—The first three bring down the history of Mr. Fisk to his appointment to the Palestine mission, and are condensed within less than ninety pages. His parentage, early character, conversion at the age of sixteen, college life, licensure as a preacher of the Gospel, and the early success of his ministry, pass in brief review. The third chapter, on his residence at Andover, is one of the most interesting and useful in the volume. His inquiry into the evidences of his personal piety, is worthy of being perused by every Christian. See pp. 45—57. His inquiries into his duty respecting missions to the heathen, must commend themselves to the imitation of all, who are commissioned, or hope to be commissioned, as ambassadors of the Lord Jesus. See pp. 67—86. The reader will find his interest rise continually, as he proceeds through these chapters. The fourth chapter is occupied with the agency, which Mr. Fisk performed for the Board of Missions in the southern States, and with his ordination as a missionary, embarkation, and voyage to Malta and Smyrna. The two following describe his residence, studies, labors, and travels in Asia Minor, and the then flourishing, but now desolate island of Scio. The three next relate his voyages to Alexandria, Malta, and back again to Egypt, the death of Mr. Parsons, and the researches and labors of Mr. Fisk in Malta and Egypt. The tenth contains an account of his journey through the desert to Judea, and his visit to Jerusalem, and the more im-

portant places in the neighborhood. In the next, we accompany Mr. Fisk northward into Syria, first visiting Beyroot on the sea-coast, then crossing the mountains of Lebanon eastward into Cælo-Syria and to Balbec, and back again to Beyroot. In his journey through the desert, and in most of his subsequent travels, Mr. Fisk had been associated with Messrs. Wolff and King. He next accompanied Mr. Jowett to Jerusalem—as is described in the twelfth chapter—whither he was followed by Messrs. King, Bird, and Lewis, and where, with Mr. Bird, he suffered a temporary imprisonment. Leaving Jerusalem, we are called, in the thirteenth chapter, to accompany him on a more extended circuit than either of the preceding. Having returned to Beyroot, he crossed Libanus and Anti-Libanus to the great city of Damascus; thence proceeded northward, in company with Mr. King, to Aleppo, and from thence to Antioch, once renowned in the Christian church; and returned to Beyroot by way of Tripoli, a seaport north of that place. The remainder of the chapter is principally occupied in narrating Mr. Fisk's third and last visit to the Holy City, which he made in company with Mr. King. His biographer, having completed this chapter, has also brought his active missionary friend to the final period of his journeyings on earth. Scarcely a place, of importance in a missionary point of view, exists near the Mediterranean, from Smyrna round about to Egypt, in which the Memoir does not exhibit him, and the results of his active researches;—the seven Churches of Asia Minor, Antioch, Aleppo, Damascus, Mount Lebanon, Jerusalem, the other places of note in Judea, Alexandria, Cairo, and along the banks of the Nile to Thebes in Upper Egypt—"in journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often;" and all this in the same countries where the apostle Paul endured these things in the first promulgation of the Gospel.—The last chapter contains an account of his sickness and death, and a summary view of his character.

The selections from journals and letters published and unpublished, the arrangement of the materials, the connecting of them by proper remarks, the abstracts and condensations, the narratives drawn up by the author from sources independent of Mr. Fisk's writ-

ings, the constant attention to chronology, to clearness, to brevity, and to the interest and effect of the whole,—required judgment, patience, accuracy, industry, and labor, to a degree which will not probably be apprehended by many persons, who have not been taught by experience. About a fourth part of the volume was written entirely by the biographer; considerably over a hundred pages are filled with letters and journals of Mr. Fisk, which have not before been published. A considerable part of Mr. Fisk's early correspondence is understood to have been withheld, in order to leave room for the more valuable letters of his subsequent life. These letters to different friends are scattered among the extracts from the public journal, and take the place of passages which had appeared in the *Missionary Herald*, whenever they would answer as valuable a purpose.

A good memory may perhaps recollect some passages, which it might have been well to insert; and a critical eye may discover a few, which might have been advantageously omitted; and also some connecting passages, which could be improved, and will doubtless be improved in a subsequent edition. But the preceding account of the contents of the work is sufficient to show, that it must embody a great variety of valuable materials, not only illustrative of the character of Mr. Fisk, but of the interesting countries where he travelled, and where he preached the Gospel, and in one of which he died, and was buried, and rests with apostles and martyrs until the resurrection. The author has exercised much judgment and patience; so far as we have observed, he has been accurate; and, by his industry and unwearied labor in the preparation of the work, while at the same time he has not remitted his pastoral duties, he has entitled himself to the gratitude of our religious community, to whom, as a part of the universal church, the subject of the Memoir did eminently belong, and by whom his memory will be affectionately cherished.

MISSIONARY PERILS.

THE attentive readers of the *Missionary Herald* are familiar with the names of Messrs. Tyerman and Bennett, who have now been more than six years on a visit of inspection and advice to numerous missionary stations, in remote parts of the world. The following paragraphs are from a letter addressed to Mr. Loomis, of the Sandwich Island mission, and dated at Canton, China, Nov. 25, 1825.

In so long and intricate a journey as ours, it is impossible to recount the dangers, to

which we have been exposed both seen and unseen. But I shall mention one or two. We touched at New Zealand; and owing to the imprudence of our captain, the natives rose upon us, took us and our vessel—and both were in their hands about an hour and a half. They stood over us with uplifted axes and weapons of destruction, as if waiting till some signal should be given;—and we expected every moment to be our last, and to be eaten as soon as killed. One of these horrid cannibals came and handled my person to see what sort of food I should be for them. At length a boat arrived, in which was a chief of influence and one of the Wesleyan missionaries. The chief acted the most friendly part, as well as the missionary, and we were delivered and peace restored. This very chief, who came as our deliverer, had a few years before instigated a plot, and cut off a large ship, and the whole crew were devoured, upwards of ninety persons. The wreck of this ship was before our eyes at the moment of our captivity. We sustained no personal injury whatever.

In making a tour in Java, we were in imminent danger from the rebels of that country. Immediately after our arrival, a large party of Javanese declared war against the Dutch government with a determination to rid themselves of all foreigners. When we reached the city of Tolo, there was no way by which we could return to Batavia but near the seat of rebellion. The road lies over innumerable wooden bridges across deep ravines; and we had much reason to fear that the rebels might have made a descent upon the road and cut the bridges so as to make them fall under our carriage upon dry pits in the road, filled with sharp piles at the bottom, and covered over to deceive and entrap us, as they had done at some places in the neighborhood. But we escaped and got safely to Batavia, travelling with all speed. We had not reached that place more than two days, when news came that the rebels had made a descent upon the main road, burnt and destroyed the post houses for a considerable distance, and intercepted all communication, sparing none—not even the English who are generally esteemed in Java.

While at Batavia, the dreadful fever raged, to which that place is subject—and multitudes were carried off—but it was not suffered to come nigh us.

In going from Batavia to Singapore, we had to pass the straits of Banca and Rhio. These places abound with pirates, and the vessel in which we were obliged to take passage was so small, and miserably manned by Malays, that had we been attacked, we must have been taken. In these cases they kill the foreigners, and enslave the Malays. But here also God was our defence and our shield; and we reached our place of destination in safety.

In travelling by land, our carriages have been broken down and overturned; but no harm has overtaken us. Oh, for hearts to trust, to love, and adore Him, who is so full of compassion and so gracious.

OBITUARY.

Rev. John Gambold.

“RECENT letters from our mission among the Cherokee Indians announce, that it pleased

the Lord, on the 6th of November, to release our dear Brother John Gambold from a state of weakness and suffering of long continuance, and to call this his faithful servant to his great and eternal reward.”—*United Brethren's Intell.*

Abdool Messeech.

The venerable native minister of the Gospel, Abdool Messeech, whose simple, pious, and sensible journals have often afforded pleasure to the readers of missionary intelligence, died at Lucknow, in India, on the 14th of March last, aged 55. He was admitted to priest's orders, by bishop Heber, near the close of 1825, and had been employed by the Church Missionary Society, as a missionary at Agra, a large city 800 miles north west of Calcutta. —We find a brief memoir of this remarkable man in a Calcutta publication, which will be inserted in a future number, should not a more ample statement soon appear from another quarter.—Copious extracts from the journal of Abdool at Agra, were made in the past volume, p. 151.

American Board of Missions.

THE MISSIONARY HERALD.

It is respectfully suggested to the friends of missions, whether they would not promote the cause by efforts to enlarge the circulation of the Missionary Herald in their immediate neighborhoods. Such an enlargement is very desirable; for experience has shown, that nothing in this country has proved so efficacious in producing a sympathy for the heathen, and prayers and contributions in their behalf, as the regular and attentive reading of this work.

It is not proposed, however, that any one should subscribe for it, unless he regards it as an equivalent for the price, which is less, in proportion to the quantity of original matter, and the labor bestowed upon it, than that of any other religious work in the country. The two numbers which have been issued the present year, and particularly the surveys they have contained, have cost much time in their preparation. And we may be allowed to add, that of all the intelligence of the past year, not one fact, of general importance, was unnoticed in the last volume.—These suggestions are made, because the commencement of the year is the most favorable time for efforts of the kind here recommended. Are there not at least two or three public-spirited individuals in each populous town, who will spend some time, and make some sacrifices, in order to accomplish an object so desirable?

ANNIVERSARIES OF AUXILIARIES.

The first anniversary of the *Auxiliary Society of New York and Brooklyn* was held at the Masonic Hall in the city of New York, on Friday evening, Dec. 23th. Reports were made by the Secretary and Treasurer, and addresses by Theodore Frelinghausen, Esq. of New Jersey, Rev. Jonas King, late missionary to Palestine, Mr. Kirk, agent of the Board, and William Maxwell, Esq. editor of the *Journal of Commerce*. The audience was large, and manifested a deep interest in the services of the occasion. The receipts of the year, received from the fifteen Associations embraced by the Auxiliary were, \$7,914.20.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. Essex co. West Newbury, 1st par. Lad. Assn. Mrs. E. L. B. Wright, Pres. Mrs. Mary Brown, V. Pres. Miss H. Lee Stuckney, Sec. Mrs. Mary Ridgway, Treas. 4 collectors. Nov. 1827.

Manchester. Lad. Assn. Mrs. Charlotte B. Emerson, Pres. Mrs. Lydia Knight, V. Pres. Mrs. Harriet Tuck, Sec. Mrs. Mary Anne Knight, Treas. 4 coll. May 1827.

Andover, W. par. Gent. Assn. Rev. S. C. Jackson, Pres. E. F. Herrick, V. Pres. J. Holt, Sec. S. Holt, Treas. 4 coll.—Lad. Assn. Mrs. Mary Holt, Pres. Mrs. Phoebe Lovejoy, V. Pres. Mrs. Hannah Shattuck, Sec. Mrs. Hannah Herrick, Treas. 4 coll. Jan. 8.

Worcester co. Uxbridge. Gent. Assn. Rev. Samuel Judson, Pres. Frederic Taft, V. Pres. Benjamin Jacobs, Sec. and Treas. Nov. 25.

Northbridge. Gent. Assn. Rev. John Crane, D.D. Pres. Solomon Nelson, V. Pres. Paul Whiting, Jun. Sec. Thomas Goldthwait, Treas. 3 coll. Nov. 28.

Mendon. N. parish. Evangel. So. Gent. Assn. Andrew Penniman, Pres. Ephraim Lee, V. Pres. Nathan Tyler, Sec. Allen Thayer, Treas. 4 coll.—Lad. Assn. Mrs. Allen Thayer, Pres. Mrs. Nathan Tyler, V. Pres. Miss Rosalinda Nelson, Sec. Mrs. Enos Goss, Treas. 3 coll. D. c. 3.

Milford. Gent. Assn. Rev. David Long, Pres. Augustus D. Peck, V. Pres. Isaac Davenport, Sec. Peter Rockwood, Treas. 4 coll.—Lad. Assn. Mrs. David Long, Pres. Mrs. Daniel Thurber, V. Pres. Mrs. Augustus D. Peck, Sec. Mrs. Abigail Penniman, Treas. 3 coll. Dec. 12.

Douglas. Gent. Assn. Rev. David Holman, Pres. Samuel Balcome, V. Pres. Nathaniel Carpenter, Sec. Benjamin Wilson, Treas.—Lad. Assn. Mrs. David Holman, Pres. Mrs. John Adams, V. Pres. Mrs. William Williams, Sec. Mrs. Warren Hunt, Treas. Dec. 17.

Dudley. Gent. Assn. Rev. Abiel Williams, Pres. Samuel P. Knight, V. Pres. Phineas Bemis, Sec. William Healey, Treas. 7 coll.—Lad. Assn. Mrs. Thomas Pope, Pres. Miss Sarah Healy, V. Pres. Miss Eliza Healy, Sec. Miss Susan Bemis, Treas. 11 coll. Dec. 19.

Norfolk co. Medway. W. par. Gent. Assn. Rev. Jacob Ide, Pres. Luther Metcalf, V. Pres. Jonathan Metcalf, Sec. Philo Sanford, Treas. 7 coll. Dec. 13.

Needham. Gent. Assn. Rev. Thomas Noyes, Pres. Aaron Smith, V. Pres. and Treas. Asa Kingsbury, Sec. 6 coll.—Lad. Assn. Mrs. Rebecca Noyes, Pres. Mrs. Charlotte Fuller, V. Pres. Miss Mary Fuller, Treas. Miss Abigail Ware, Sec. 6 coll. Dec. 17.

Middlesex co. Natick. Gent. Assn. John Atkins, Pres. Abel Drury, V. Pres. Rev. Morton Moore, Sec. George Whitney, Treas. 5 coll.—Lad. Assn. Mrs. Sarah Moore, Pres. Mrs. Jane Atkins, V. Pres. Mrs. Nancy Childs, Sec. Mrs. Abigail Drury, Treas. 5 coll. Dec. 20.

Holliston. Gent. Assn. Rev. Charles Fitch, Pres. John Haven, V. Pres. T. Fiske, Sec. Thomas Dickenson, Treas. 6 coll.—Lad. Assn. Mrs. Fitch, Pres. Mrs. Anna Cutler, V. Pres. Mrs. Smith, Treas. Miss Irene Dickenson, Sec. 7 coll. Jan. 1, 1828.

CONNECTICUT. Norwich co. Norwich Falls. Gent. Assn. William P. Greene, Pres. William C. Gilman, V. Pres. Daniel B. Adams, Sec. George Richards, Treas. 3 coll.—Lad. Assn. Mrs. William C. Gilman, Pres. Mrs. P. Gilman, V. Pres. Mrs. William Smith, Sec. Miss M. Cone, Treas. 5 coll. Nov. 10, 1827.

Bozaville. Gent. and Lad. Assn. Samuel Mowry, Pres. James L. Thompson, Sec. and Treas. 2 coll. Dec. 5, 1827.

Fairfield co. Newtown. Lad. Assn. Mrs. Ruth Fairchild, Pres. Mrs. Rebecca Johnson, V. Pres. Miss Sarah Blackman, Sec. Miss Ann Edmond, Treas. 4 coll. Formed July 11.

New Haven co. Hamden. Mount Carmel So. Gent. Assn. Lyman Goodyear, Pres. Ezra Dickerman, V. Pres. Arba Dickerman, Sec. Jesse Aves, Treas. 5 coll. Nov.

NEW YORK. Oneida co. Utica. 1st Presb. chh. Gent. Assn. Rev. Samuel C. Aikin, Pres. Apollis Cooper, Esq. V. Pres. J. E. Warner, Sec. Moses Bagg, Treas. 8 coll. Nov. 8, 1827.

Columbia co. Hudson. 1st Presb. chh. Gent. Assn. Rev. William Chester, Pres. David Mellen, V. Pres. C. Bushnell, Esq. Sec. Warren Rockwell, Treas. 4 coll. Nov. 11.

Chatham. Gent. and Lad. Assn. Rev. Joel T. Benedict, Pres. Samuel Arms, V. Pres. Henry L. Sabin, Sec. Edward Palmer, Treas. 7 gent. and 5 lad. coll. Nov. 18.

PENNSYLVANIA. Washington co. Mount Prospect. Gent. Assn. William Hughes, Pres. John White, Sec. William Simpson, Treas. 2 coll.—Lad. Assn. Mrs. J. Cowan, Pres. Miss Elizabeth Hughes, Sec. Miss I. White, Treas. 2 coll. Nov. 18, 1827.

OHIO. Wayne co. Paintville Assn. Rev. Archibald Hanna, Pres. Rev. Jacob Dowell, V. Pres. William Bingham, Sec. James Galbraith, Treas. 2 coll. Nov. 25, 1827.

Apple Creek Assn. Rev. Thomas Barr, Pres. Samuel Orr, V. Pres. Alexander Robinson, Sec. John Brown, Treas. 4 coll. Nov. 29.

Salt Creek Assn. Rev. Archibald Hanna, Pres. Alexander Sanderson, Sec. Moses Dunham, Treas. 2 coll. Dec. 2.

SOUTH CAROLINA. Charleston. Lad. Assn. Mrs. Dr. Palmer, Pres. Mrs. S. B. Jones, V. Pres. Miss Susan Ann Ward, Sec. Miss S. B. Stevens, Treas. 6 coll. Dec. 24, 1827.

GEORGIA. Augusta. Gent. Assn. James McDowell, Pres. William Smith, V. Pres. Daniel Hand, Sec. William Poe, Treas. 6 coll.—Lad. Assn. Mrs. David Reed, Pres. Mrs. Thomas Gardner, V. Pres. Mrs. Henry Cumming, Sec. Mrs. Augustus Moore, Treas. 6 coll. Dec. 31, 1827.

Donations,

FROM DECEMBER 21ST, TO JANUARY 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Central Aux. so. N. J.	J. S. Greene, Tr.	21 50
Cheshire, co. N. H.	C. H. Jaquith, Tr.	
Keene, Mon. con.		2 50
Nelson, Gent, 34; Ia.	26/99;	\$4 69—\$7 19
Essex co. Ms.	J. Howard, Tr.	
Haverhill, Ia.		39 89
Essex co. N. J.	T. Freelinghuysen, Tr.	165 50

Fairfield co. West, Ct.	M. Marvin, Tr.	
Northfairfield, Gent. and Ia.		10 62
Hampden, co. Ms.	S. Warriner, Tr.	
Longmeadow, Mon. con.		16 11
Springfield, An indiv.		20—16 31
Hillsborough co. South, N. H.	E. F. Parker, Tr.	
A child, (deceased)		1 80
Amherst, Gent, 53/54; Ia.	42/73;	97 76

Hollis, Gent.	64 17
Merrimack, Gent.	10 50
Milford, La.	20 73
New Ipswich, Gent. 44, 35; La. 54, 52;	98 90
Peterborough, La.	6 00
Temple, Gent. 13; La. 22, 12;	33 12
Wilton, Gent. 12; La. 20, 52;	32 52—367 50
<i>Monroe co. N. Y.</i> J. Bissell, Jr. Tr.	
Bergen, Gent.	16 00
Clarkson, Mon. con.	4 00
Ogden, Mon. con.	15 00
Parma and Greece, Mon. con.	14 19
Riga, Gent.	25 00
Rochester, Sab. sch. chil. in 2d	
chh. for <i>William James</i> , at Mack-	
inaw. 9; sab. sch. chil. in 3d	
Presb. chh. 3; Mon. con. in 1st	
* Presb. chh. 32; do. in 2d do. 40;	
do. in 3d do. 83;	134 00
Seottsville, Mon. con.	7 00
Sweden, Mon. con.	8 08—223 27
<i>New-Haven co. East.</i> C. S. Frisbie, Tr.	47 00
<i>N. York city & Brooklyn.</i> W. W. Chester, Tr.	459 90
<i>Orange co. Vt.</i> J. W. Smith, Tr.	
Newbury, Gent. and La.	12 00
Yershire, Gent.	11 00—23 00
<i>Pittsburgh and vic. Pa.</i> M. Allen, Tr.	
Meadville Assn. 5; Mon. con. 14;	19 00
<i>Rutland co. Vt.</i> J. D. Butler, Tr.	
A balance,	19
Pawkt Cent. so. for <i>John Grinwald</i>	
in Ceylon, 17; Mon. con. in	
con. chh. 4; sab. sch. chil. for	
chh. in Ceylon, 4, 31;	25 31—26 00
<i>Tompkins, Cayuga & Oneida co. N.Y.</i> E. Ellis, Tr.	
Elbridge, Mon. con. 12; asso. 30;	42 00
Genoa, Asso.	56 00
Genoa and Lansing, Asso.	36 00
Marcellus E. Asso. 7, 50; Mon. con	
2, 50;	10 00—144 00
<i>Washington co. Vt.</i> J. Loomis, Tr.	
Montpelier, Mon. con.	17 00
<i>West Jersey.</i> L. Shattou, Tr.	11 00
<i>Worcester co. Central.</i> M. E. Flagg, Tr.	
Sterling, Fem. miss. so.	12 00
<i>Worcester co. Ms. Relig. Char. so. Rev. J. Goffe, Tr.</i>	
Donation,	2 55
Millbury, Fem. so. (of which for <i>Joseph Goffe</i> in Ceylon, 12; and	
for hea. chil. 5);	35 00
Northbridge, La.	14 70
Sutton, La.	28 00
Ward, Gent. 25, 71; La. 21, 04;	49 73—130 00
<i>Aux. ss. Ellsworth, asso.</i>	10 83
Long Run, Gent. 32, 12; La. 30, 45;	62 58
Mr. Phasant, Gent. 75, 99; La. 36, 45;	112 44
New Lisbon, Asso.	60 90
Pleasant Valley and Salem, Asso.	16 53—263 28

Total from the above *Auxiliary Societies*, \$1903 93

M. Clarke, 1; Hazier Newell, a child, ann. dona. 3;	4 00
Blountville, E. Ten. Messrs. Rhens,	3 00
Boston, Ms. To constitute Rev. ALONZO POITER, an honorary member of the Board, 50; fem. so. for pro. chris. among the Jews, for the support of Rev. Josiah Brewster, missionary, 444; chil. of Park st. mater. asso. for bea. chil. 12,	805 00
Brookline, Ms. Kingsbury so. for sch. at Hightower,	26 11
Burlington, N. Y. Mon. con.	3 13
Canandaigua, N. Y. Mon. con.	45 25
Canton, Ms. Fem. miss. so.	35 00
Chambersburg, Pa. S. Patterson, for <i>Arct Hoyt</i> in Ceylon,	12 00
Champion, N. Y. Mon. con.	1 00
Charleston, S. C. H. W. Conner, 5; semi ann. pay. for <i>John Alexander Petray</i> , in <i>Cher. Kee</i> 198. 13;	20 00
Chazy, N. Y. Mrs. A. Hubbell, a new year's present,	5 00
Christall Hill, Pa. Mon. con. in Union chap. Chattanooga, N. Y. A friend,	11 00
Clinton, N. Y. Av. of an apple tree in 1827, 13 00	
Concord, Ms. Fem. so.	12 00
Copertown, N. Y. Mon. con. in presh. chh.	8 00
Cornwall, Ct. L. Loomis,	20 00
Danby, N. Y. A friend,	2 00
Dorchester, Ms. Rev. John Codman, D. D. 1,000 00	
Fall Creek, N. Y. J. Carpenter,	3 00
Falmouth, Ms. Mon. con.	13 00
Freehold, N. J. Aux. so.	45 00
Germanstown, Pa. Mon. con. in Evang. Lutheran cong.	10 00
Githum, N. H. A Hayward, m. f. 4; Mrs. Hayward, (deceased) 1;	5 00
Hadley, Ms. Fem. mate so.	27 00
Hagerstown, Md. Juv. miss. asso.	50 00
Hancock, N. H. Mon. con.	20 00
Hunter, N. Y. Mon. con. in presh. so.	8 00
Harper's Ferry, Va. A. Souliard,	3 00
Hartford, N. Y. J. Pelton,	5 00
Hopewell, N. Y. Rev. J. Merrill, for <i>Moses P. Merrill</i> in Ceylon,	10 00
Iredell co. N. C. A friend,	1 00
Leamingtonburg, N. Y. 1st fem. so.	13 00
Lenox, Ms. F. S. Curtis, 55c. av. of chris. almshouse, 1829,	2 11
Leominster, Ms. Mon. con. in Calv. so.	1 00
Le Roy, N. Y. C. Hamford, 2; friends, 75c;	2 75
Lima, N. Y. A Warner,	1 00
Lowell, Ms. Mon. con. in 1st cong. chh.	34 00
Lynn's Farms, N. J. Mon. con.	11 00
Marthboro', Ms. A friend, 12; a widow, 50c.	12 00
Mayhew, Chor. Ma. W. H. Craven,	10 00
Meeraburg, Pa. Fem. aux. miss. so.	8 00
Middleboro', Ms. Mon. con. in 1st precinct,	5 77
Middle Spring cong. Pa. Miss. so.	12 00
Milford, N. H. J. Blunt,	13 00
Milton, Pa. Ladies,	12 00
Minot, Me. La. asso. 50; mon. con. 30; W. Ladd, 12;	98 00
Moffitt's Store, N. Y. P. Roberts,	3 00
Nantucket, Ms. Mon. con.	6 00
Newburyport, Ms. Mon. con. in 2d presh. chh. (including a mother's thank off. for Ceylon miss. 6;) 27.70; fem. Elliot so. for <i>Daniel Dana</i> , and <i>Samuel Porter Williams</i> at Elliot, 37;	64 70
New Haven, N. Y. Mon. con.	5 00
New Lebanon, N. Y. R. Woodworth, a revol. prisoner,	8 00
New London, Ct. Sewing so.	30 00
New Milford, Ct. Fem. mate so.	12 75
New Utrecht, N. Y. Mon. con. for <i>John Beattie</i> , at Macinaw,	15 00
Newville, Pa. Aux. so. of which to constitute the Rev. JOSHUA WILLIAMS, [life member of the U. F. M. So.] an Honorary member of the U. F. M. So.]	65 00
New York city, GEORGE GRIFFIN, who constitutes him an Honorary Member of the Board.	100 00
Norridgewick, Me. Juv. so. 9th pay. for <i>Josiah Peet</i> in Ceylon, 12; mon. con. 6;	18 00
Northboro', Ms. A. Rice,	13 00
North Guilford, Ct. For Union miss.	5 00
Norway, N. Y. Mon. con.	8 00
Ogden, N. Y. Two indiv.	10 00
Onondaga Hollow, N. Y. A friend,	4 00

	<i>Oxford, N. Y.</i> Mon. con. in presb. chh. 25;	
4 00	<i>Mrs. M. Hudson,</i> 10;	35 00
3 00	<i>Phelps, N. Y.</i> Mon. con.	1 50
	<i>Putnam, N. Y.</i> A friend,	5 00
	<i>Poughkeepsie, N. Y.</i> W. Miller, \$1 for ca. member	
	of his family.	5 00
	<i>Poughkeepsie, N. Y.</i> Mrs. and Miss Lindsey,	
	10; a boy, &c. do. for her. chil. 25c. a bal. 10c.	10 50
505 00	<i>Princeton, Ms.</i> Mon. con. in Rev. Mr. Philip's so.	12 00
	<i>Reading, S. par.</i> Ms. Fem. hen. sch. so. 14;	
26 11	fem. asso. 45,40;	59 40
3 13	<i>Richmond, Ms.</i> Indiv. for Sandw. Is. miss.	18 00
45 21	<i>Rochester, Ms.</i> W. Westgate,	25
35 00	<i>Roxley, Ms.</i> Mon. con. in 1st par.	7 00
	<i>Royalton, Vt.</i> Mon. con.	12 00
12 00	<i>Saco, Ms.</i> Fem. Jews so. for Pal. miss.	12 00
1 00	<i>Salem, Ms.</i> Tab. thanksgiving so. for Samuel	
	<i>Worcester and John Norris,</i> in Ceylon, 24. B.	
20 00	for Pal. mission, 30; Mon. con. in S. chh. 8,75;	52 75
	<i>Sherburne, Ms.</i> Rev. S. B. Townsend,	5 00
5 00	<i>Southbridge, Ms.</i> Mon. con.	13 15
9 00	<i>Southington, Ct.</i> Elizabeth Robinson,	10 00
13 00	<i>Springfield, Vt.</i> Mon. con. in cong. so.	2 50
11 00	<i>Springfield, Ms.</i> Miss. H. Stebbins,	10 00
12 00	<i>S. Johnsbury, Vt.</i> Mon. con. in 2d cong. so.	5 15
6 00	<i>Sullivan, N. H.</i> Fem. char. asso. 3,50; a	
2 50	friend 1;	4 50
1,000 00	<i>Taunton, N. Y.</i> Mrs. H. Douglass, for Sandw.	1 00
	Isl. miss.	5 00
3 00	<i>Troy, N. Y.</i> H. Curtis,	6 22
12 00	<i>Union, Va.</i> Theol. sem. and mon. con.	
45 00	<i>Utica, N. Y.</i> Mon. con. 31 07; Welsh presb.	35 82
	so. 2,75;	37 50
15 00	<i>Westboro', Ms.</i> Mon. con.	
3 00	<i>West Bradford, Ms.</i> Fem. associate benev.	
27 07	so. to constitute the Rev. IRA INGRA-	
5 00	HAM an Honorary Member of the Board,	
20 00	5; gen. asso. 40 27; in. asso. 45 90; mon.	154 23
8 00	con. 13;	
5 00	<i>Westfield, N. J.</i> Mon. con. for Alexander	7 00
5 00	<i>Fraser in Ceylon,</i>	10 00
10 00	<i>West Machias, Me.</i> Mon. con.	15 00
1 00	<i>West Prospect, Me.</i> Mon. con.	
10 00	<i>West Springfield, Ms.</i> Gent. benev. and miss.	31 00
13 00	so. for wes. miss.	
2 12	<i>Weymouth, Ms.</i> Fem. read. and relig. char.	32 07
50 00	so. in S. par. 6th. pay. for <i>Betsy Belcon</i>	13 00
27 1	<i>Tyler at the Sandw. Isl.</i> 14; mon. con. 13 07;	1 00
1 00	<i>Whiteboro, N. Y.</i> Mon. con.	94 21
34 00	<i>Wiburn, Ms.</i> Miss L. Johnson,	
1 00	<i>West, O.</i> Asso.	25 00
11 00	Unknown, or par. concealed by the donors.	
13 00	A minister's family,	15 00
10 00	Two ladies, 8th pay. for a child in Cher.	
50 00	na.	
5 77	Whole amount of donations acknowledged in the pre-	
15 00	ceding lists, \$3,366 17.	
12 00		
	III. LEGACIES.	
90 00	<i>Buennen, N. H.</i> Mrs. Martha Gerrish, dec'd,	50 00
3 00	for wes. miss. by Thomas Gerrish, Exr.	
6 00	<i>Baton, Ms.</i> Aaron Woodman, dec'd, in part,	2,000 00
	by D. Noyes and W. G. Lambert, Exrs.	
	<i>Emeco, Ms.</i> Balance of legacy of a lady,	210 00
	dec'd, by W. Heed,	
64 7	<i>Enos, Vt.</i> Josiah Fletcher, dec'd, (\$200	100 00
8 00	having been acknowledged in M. Herald	
	Dec Jan. 1827.) by Asa Fletcher,	
	<i>Oxford north gore, Ms.</i> Mrs. Nancy Meriam,	105 67
5 00	(one half of which for the benefit of the	
30 00	chh.), by S. Meriam, Exr.	
12 75	<i>Putnam, Ms.</i> Samuel Baldwin, dec'd, through	40 00
	the Berkshire and Columbia miss. so.	
	IV. PERMANENT FUND FOR CORRESPONDING SECRETARY.	
65 00	<i>Weymouth, Choctaw nation.</i> Miss Anna Burn-	163 50
	ham, part av. of property devoted to this	
100 00	object, by J. W. Robbins,	
	V. DONATIONS IN CLOTHING, &c.	
13 00	<i>Darre, Vt.</i> A box, fr. females, for Harmony.	
5 00	<i>Dorset, N. Y.</i> A trunk, for Seneca.	
8 00	<i>Dowen, Ms.</i> A bedquilt, fr. a friend.	
10 00	<i>Donatville, N. H.</i> A box, fr. fem. char. so. for	
4 00	Dwight,	
	<i>East Bridgewater, Ms.</i> A bedquilt, fr. indiv.	

<i>Hamp. Chris. Deper, Ms.</i> Sundries, fr. fem.	
asso. in Belchertown, fr. do. in Northampton,	
fr. do. in Granby, W. par. fr. do. in Middle-	
field, fr. male and fem. asso. in Worthing-	
ton, fr. asso. in Cummington, fr. male asso.	
in Norwich;—5 1-2 yds. cloth, fr. females in	
Ashfield, for Choctaw mission; one ream writ-	
ing paper, fr. A. Parsons, West Hampton; a	
box, fr. indiv. in Peru and Windsor, for	
Dwight. 35;	
<i>Haver, N. J.</i> A box, fr. fem. clothing so.	
<i>Hartford, Vt.</i> A box, from ladies,	68 07
<i>Hartford, Ct.</i> Three boxes paper, fr. H. Hud-	
son, for Sandw. Isl. miss.	253 60
<i>Harwick and Fly Creek, N. Y.</i> A barrel,	
for Emmaus, and a box for Willstown.	
<i>Medfield, Ms.</i> A box, fr. fem. char. so. for	
west. miss.	30 50
<i>New Haven, Ct.</i> Books, fr. J. L. Cross,	24 00
<i>North brookfield, Ms.</i> A bundle, fr. la. asso.	
<i>Portland, Me.</i> A box, for Sandw. Isl. miss.	
<i>Rupert, Vt.</i> A barrel.	
<i>Rutland, Vt.</i> A box, fr. N. part of E. par.	30 30
<i>St. Albans, Vt.</i> A box, fr. fem. asso.	
<i>Sullivan, N. H.</i> A box, fr. fem. char. so.	8 50
clothing, &c. fr. a school and fr. indiv.	
<i>Spencer, Ms.</i> A box, from fem. lit and char.	
so. for Dwight.	
<i>Townsend, Ms.</i> A box, fr. young la. read. and	
char. so.	14 75
<i>Washington co. Vt.</i> Aux. so. clothing, fr. gent.	
asso. in Waitsfield, 10; la. asso. 5; indiv. 5;	
socks, fr. Duxbury.	
<i>Wendell, Ms.</i> A box, fr. asso.	
<i>Westminster, Vt.</i> A box, fr. fem. char. so. in	
W. par.	33 00
<i>Windham, A</i> box,	12 53
<i>Woolwich, Me.</i> A bundle, fr. a lady.	
Clothing, &c. committed to A. Thomas, Utica, N. Y.	
<i>Camden, N. Y.</i> A box, fr. fem. miss. so. for	
Seneca,	23 00
<i>Cape Vincent, N. Y.</i> A box, for Mackinaw	
miss.	15 82
<i>Columbus, N. Y.</i> 54 yds. flannel and a bundle,	
fr. fem. benev. so. for Seneca.	
<i>Lowville, Stone's Square, N. Y.</i> A barrel, fr.	
fem. miss. so.	46 00
<i>Middlefield, N. Y.</i> A blanket, fr. Miss N. Hub-	
bell.	
<i>Norway, N. Y.</i> 4 yds. cloth, fr. A. Bronson.	4 00
<i>Utica, N. Y.</i> A box and barrel fr. ladies, for	
Seneca miss.	63 00
<i>Feenon Centre, N. Y.</i> A box, for do.	39 74
<i>Western, N. Y.</i> A box, fr. miss. so.	
<i>Westmoreland, N. Y.</i> A box, for Cattaraugus	
mission.	
<i>Worcester, N. Y.</i> A box, fr. Dorcas so.	
The following articles are respectfully solicited from	
Manufacturers and others.	
Printing paper, to be used in publishing portions of	
the Scriptures, school-books, tracts, &c. at Bombay,	
and at the Sandwich Islands.	
Writing paper, writing books, blank books, quills,	
slates, &c. for all the missions and mission schools;	
especially for the Sandwich Islands.	
Shoes of a good quality, of all sizes, for persons of	
both sexes; principally for the Indian missions.	
Blankets, coverlets, sheets, &c.	
Fulled cloth, and domestic cottons of all kinds.	
EXTRACTS FROM CORRESPONDENCE.	
From a member of a church in the State of	
New York.	
Sir,—To perform our vows is a requirement	
incumbent on all. Four years since, while at-	
tending the Monthly Concert, I was most sen-	
sibly struck with the impropriety of praying for	
God's blessing on his cause, and that the hea-	
then might be brought in with the fullness of	
the Gentile nations, and yet do nothing to ac-	
complish it: and knowing that my calling	
would be such as to prevent a constant attend-	

ence, I determined, with God's blessing, to give *twelve cents and a half* each month, whether present or absent from the Concert.

I enclose you six dollars, being the amount due up to the present month. Should every believer, having the ability, contribute in this way, how great a revenue would arise from it! Like the union of little streams, it would constitute a mighty torrent, pouring salvation over the world.

Following the estimate which has lately appeared in several religious newspapers, and which certainly does not seem exaggerated, there are 150,000 members of the Presbyterian church, and 125,000 of the Congregational church; most of whom are now united in supporting the missions of the American Board. If each one of these should be conscious of the impropriety which the writer of the preceding note was conscious of, and should come to the determination to which he came, and should then do as he has done, the contributions for sending the Gospel to the heathen, would, from this source alone, amount to \$412,500 each year,—more than five times the whole receipts into the Treasury during the last year. It is certainly very desirable that every Christian should come to some determination on this subject, and adhere to it. They should not be guided by mere feeling, contributing more, or less, or nothing, according as their feelings are more, or less, or not at all excited by the intelligence and the remarks which they hear there. The wants of the heathen do not depend on the fact, whether interesting intelligence comes from them monthly or not; nor do the resources of the Board; nor do the Christian's obligations.

The method suggested above is simple and easy: and that sum contributed monthly, would be within the power of every individual in our churches. Many, who could, without feeling straitened by it, lay by *twelve cents and a half* each month during the year, would find it difficult, at any one time in the year, to pay one dollar and a half.

But many could with perfect ease contribute a much larger monthly sum—a quarter of a dollar, or half a dollar. Many, who could, without feeling burdened by it, contribute a dollar monthly, would find it difficult to contribute twelve at any one time.

The following note was received from an interior town in the State of Connecticut.

To the Treasurer of the A. B. C. F. M.

Sir,—The donors of the \$100 enclosed, are heirs to a small estate left them by their father, recently deceased. They would have been highly gratified, if, in his last will and testament, their father had made an appropriation

to the cause of missions: but as no such appropriation was made, they feel under sacred obligations to cast this portion of the inheritance into the Treasury of the Lord.

The Treasurer lately received the following letter from a clergyman.

My Dear Sir,—I have felt it the duty of every friend to the missionary cause, whom Providence has blessed with the means, to make special efforts to increase the funds of the American Board. In addition to my annual subscription to the Association with which I am connected, I enclose a note for *one thousand dollars*, as a donation to the Board. I am, &c.

A clergyman in one of our newly settled States, writes as follows:

Dear Sir,—Some eight or ten years ago I was in the habit of contributing to the funds of your Society, and thus of assisting in the great and good work of sending the Gospel of the grace of God to the different tribes and families of the earth. But owing to circumstances, which need not be mentioned, I have for several years past done very little to promote this work of faith and labor of love. I am in arrears on this subject, and feel that both my Master and my fellow beings have claims upon me. Precisely how much I am in arrears, it may be difficult to determine; more, however, than I shall soon be able to pay. But, I hope hereafter to remit something annually. I now forward *fifty dollars*, which you will please to accept for the advancement of the good cause. Praying that this small and too long delayed offering may be acceptable to Him who is King in Zion, and crowned with his blessing, I subscribe myself yours in the Gospel of Jesus Christ.

Enclosed are five dollars for the use of the Treasury of the Board, which sum it is my intention to forward to you hereafter annually for the benefit of the missions under the direction of the Board. I feel the full force of the observations contained in the address of the Prudential Committee, inserted lately in the *Missionary Herald*. The missionary cause must be sustained—it must advance and increase gradually and constantly in strength and vigor; otherwise it will be in imminent danger of sinking altogether; and the ground that is now gained will be in danger of being lost—an event not to be thought of without extreme dread. We have every reason to think, however, from the great success that has thus far attended the missionary efforts of our country, that the Head of the church will fully sustain this great and holy cause; and moreover will, at a time not far distant and perhaps already at hand, give it a prosperity far exceeding the hopes or expectations of the most sanguine of its friends.

We have had much reason to believe, that the brief extracts which are occasionally made from our correspondence into this work, have been useful in promoting the spirit of benevolence among our readers.